Priest Professor PhD Academician
DUMITRU STĂNILOAE

THE ROMANIAN PHILOKALIA

- VOLUME XII -

"The death is the night which I am wared of, and therefore it torments me. Knowing the love of God shown within Christ, it is luminous light, it is the day, it is the satisfying meaning of my life. This daylight has removed the surrounding night. But this death is not only one with the darkness, but it is also one with him who sinks into it. This is because, that one unites himself with the darkness and with the death, and somehow unconsciously, to such an extent that himself become the death and the darkness. On the other hand, between sleep and drunkenness and night, there is some identity with the death. The night makes us sleeping and it urged us to drunkenness; and these two makes us desiring for the night even more. The sleep too is darkness and spiritual death, and the sleep increases these two; the drunkenness is likewise. But the spiritual sleep isn't a total unconsciousness too, but it is a tormented nightmare, or a string of nightmares. The drunkenness is likewise. In sleep and in drunkenness we crook and we make meaningless the whole reality. So will be the hell."

Priest Professor PhD Academician Dumitru, The Romanian Philokalia, volume XII, Harisma, 1991.

PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

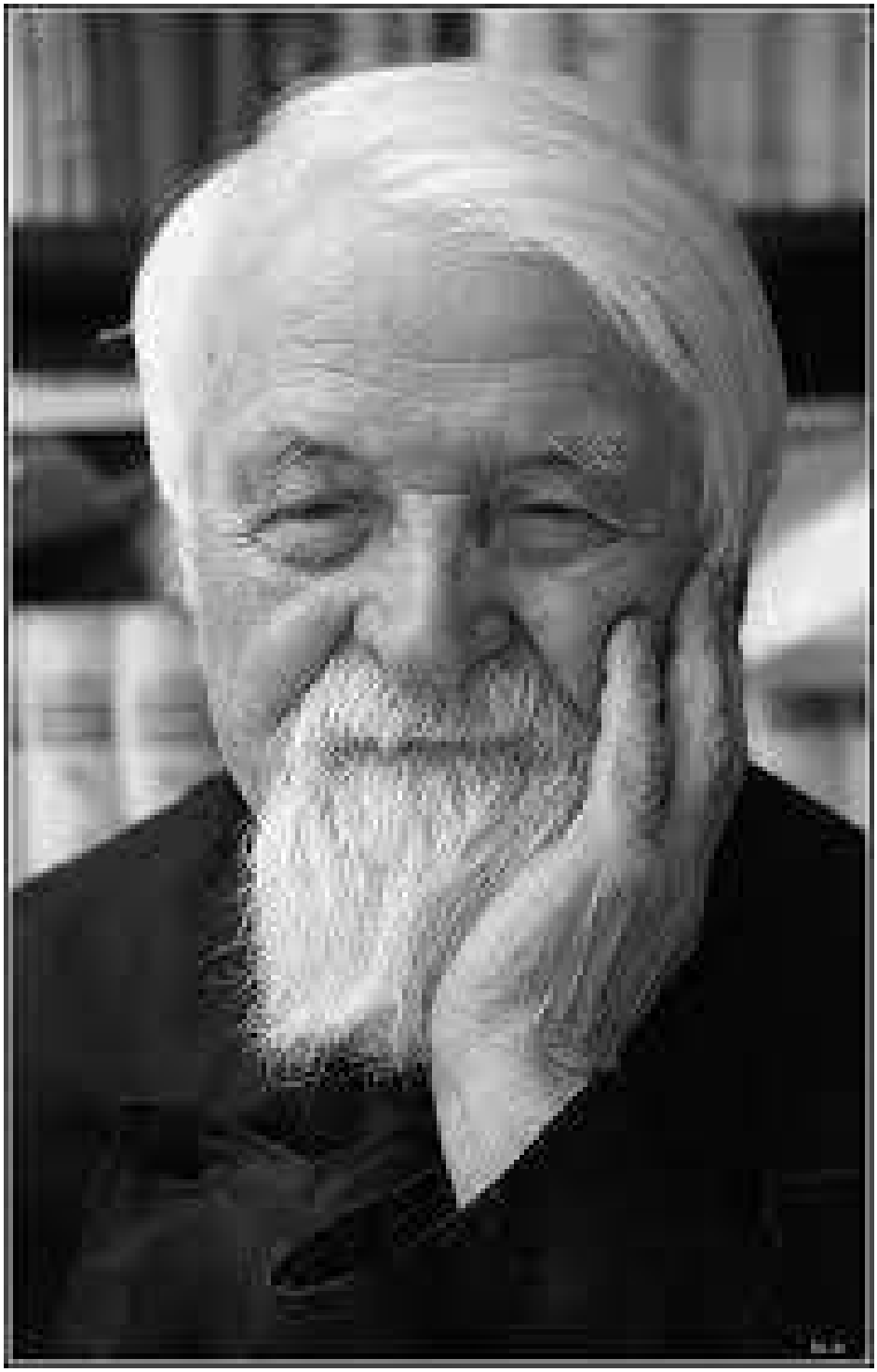
VOLUME XII

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.

Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: E.l.t. (Translated between 02. 19. 2025 -



Priest Professor PhD Academician Dumitru Stăniloae

Pious Isaiah the Hermit

Twenty-Nine Words

Translation from Greek, introductions, and notes by Fr. Prof. PhD Dumitru Stăniloae[2]

MEMBER OF THE ROMANIAN ACADEMIA

[2] Meaning that Fr. Prof. PhD Dumitru Stăniloae translated the original texts from Greek to Romanian. This English translation has been done by the most worthless among men: E. t. l. (between 02. 19. 21. 2025 -

Short Introduction of the Translator

God helped me to finish *The Romanian Academia* with a translation of a work of the greatest spiritual force, one full of concrete advices founded on a real experience, a paramount book of the teachings of the hermit Fathers form Paterikon, who lived in the Egypt's deserts. I think that is have been the will of God that *The Romanian Philokalia*, that starts with a wringing attributed to Saint Anthony the Great, to come to an end with a work belonging to a hermit who lives in the same Egyptian deserts, soon after Anthony's death (355). By thig it is shown that the spiritual life that follows the example of Christ, it is the same in all times, being upheld by the same Holy Ghost of Christ.

In his *Prologue* to the first edition, monk Agustine brings serious proofs in favor to attributing this powerful writing to Isaiah the Hermit, and not to Isaiah the Monophysite who opposed the Chalcedon Synod and signed the "Enoticon" of Emperor Zenon, in the year 482, and who dies around the year 488. I hadn't available this text when I published the 27 heads in the volume no. I of *The Romanian Philokalia*, at Sibius, in the year 1947.

And because of not having available either the "Prologue" wrote by monk Augustine, I have adopted together with other Patrologists (Bardenhewer, Florovschi), the Krüger's thesis that the author was a Monophysite monk. But now we agree monk Augustine.

And even the text of these "Words" show that they couldn't come but from an author who was moving through the Egypt's deserts. Thie is because these "Words" contain sentences of subtle analysis and descriptions in the style of those from the *Egyptian Paterikon* and intercalations of dialogues like those form *Paterikon*. This shows that the isolation of those Fathers was not a total one. It was likewise Abba Isaiah's withdrawal, the author of the present writing. An old man lived in a monastic cell together with one of two disciples, and they visited one another, in order to learn from each other. The main preoccupation is to learn the brothers to overcome any egotism of the pride in the relationships among them, by following the example of Christ Who wants the monk to overcome any passion, by having within his soul the ceaseless fear of God and the humble cogitation produced by

that hear. The monasteries hosting communities of monks started their existence a little later, as also the idiorhythmic monasteries which the monks subsisted by themselves in monastic cells from the same monastery.

Now we are publishing this main work of Abba Isaiah, a work that is of a great spiritual density and finesse that spring out of an authentic experience and it is not influenced by the authors adherence to the mentioned pro-Monophysite document issued by Emperor Zenon.

We are going to give, before giving the text of the "Words", the "Prologue" to the second edition written by the pundit Athonite monk Theoclit Dionysiatis, and that of monk Augustine from the first edition. The first edition was published by monk Augustine from Jerusalem, according to a manuscript form the library belonging to the Jerusalem's Patriarchy, in Jerusalem, in the year 1911, and the second edition was published by Sotir Schina, at Volos, in the year 1962. The "Prologue" written by monk Augustine contains also other precious fragments from the work of Abba Isaiah and some biographical data, which contribute to clarify the nature on the content of this work.

Monk Augustine gives also precious footnotes showing some borrowings made by Abba Isaiah from Fathers preceding him, as for instance from Anthony and Pachomius, and the many borrowings made out of this writing by ulterior authors, especially by Paul Evergetin. We are going to reproduce only very few of those footnotes. In exchange, we are going to attach several of our own footnotes, trying to explain to the today's readers some of the teachings of Abba Isaia.

Monk Teoclit Dionisiatis

Prologue to the Second Edition of the Writing from the Present Volume

The beloved brother into Christ and blessed editor of these writing of the Fathers, mister Sotir Schina, he has done me against the honor to write a *Preface* to the new book that is going to be issued by the printing house "The Hagiorite Library", namely the most spiritual and the most precious book belonging to Pious Isaiah the Hermit.

Pious Isaiah lives in the deserts of the Egypt in the second half of the Century IV and he was contemporary to Pious Makarius the Egyptian. Great ascetic and mystical father, he is rightly inscribed in the "angels' camp", in the holy group of the Fathers of the Orthodox ascetic tradition. And this book, the only one preserved, it constitutes an all-beautiful collection of the best fragranced flowers from the highly spiritual experiences, and out of his feelings, gained by him in his holy battles against the destroyer passions and against the demons. This book is also the fruit of the ceaseless and deep meditation at the Holy Scriptures, as one can see out of the often use of the places ceaselessly cited.

This book, as also all the books watchfulness and ascetic, they teach in all details about the nature of the soul's passions, which start out of the soul's passionate part, or out of wrath (anger) and of lust, and these books also teach about the diverse works of the devils, and about the diverse spiritual battles and about the ways which the grace works in within the cleaned up soul. These books teach us about the holiness of the heart, about the illuminations brought by the Holy Ghost, and about the union into the godlike love with our Lord Jesus.

To the attentive reader it won't be difficult to get convinced about the coherence of the writing of Pious Isaiah to the teaching of all ascetic Fathers who lives in watchfulness, starting with Anthony the Great, Basil the Great, Gregory the Theologian, and up to the hesychasts from the Century XIV, Gregory Palamas, Nicephorus the Monk, and Saint Nicodemus the Hagiorite, and an entire constellation of Holy Fathers, who found the doing that advances to contemplation ("sight"), in the deserts of Egypt, in Palestine, in Siria, in Constantinople, in the

Holy Mountain, in Macedonia, and in Veria[3]. And itself this harmony, the undeniable accord of the teaching of the Holy Fathers, it shows that the spiritual Tradition of our all-Holy Orthodox Church has been formed out of the illumination of the Holy Ghost and out of the spiritual loving of the clean and undefiled minds.

This full of wisdom and grace book, it has been edited in the series of editing the Fathers' texts, by the "Hagiorite Library", with the healthy intention to be make known the teaching contained by the libraries of the Holy Monasteries and of the monastic cells, and to become these texts a spiritual food and they to guide the piousness of the loving-of God souls, and also in order to cover a void in the bibliography of the Greek texts of the monasteries, given that today this book is difficult to be found in the edition published by Augustin of Jordan, in the year 1911.

In our epoque, when the sin of the corruptive publications has increased, it has increased also the grace of publishing the holy books of the Fathers. And I hope that this book of our Pious Father Isaiah the Hermit it will plentifully bring fruits of grace within the hearts of its pious readers. More than that, today when the orientation towards the external things it rules, namely towards sensuality and towards the cheap ethicality, and because the people tend to edulcorated emotions, books like this one belonging to Abba Isaiah constitute true atomic bombs, able to wake up the souls who are dead into sins, to give birth to the fear of God, a fear that helps cleaning the souls, and then, according to the non-stray teaching, to lead the pious souls to desiring the heavenly goods. This is for through the sweetness of the human teaching and through judiciary sermons, the soul burdened by sin cannot be convinced to leave the bodily pleasures of all sorts, except through powerful spiritual pleasures. Only through the spiritual and godlike love can be defeated the ill love for the deceiving things of the world.

It would have been a precious and just thing that, before I finishing this short prologue, to ask the all-simple and lacking-of-pride our friend and brother into Christ, Mister Sotir Schina – whose deeds resembled to "a treasure in pot vessels" – not to consider this prologue – which cherishes the toils of hit sedition of a new patristic work – as the sin of a diminution of his know

[3] "The last two ones are inhabited by Aromanians" (translator's note).

modesty. But I am content with the hope that the importance of this serious gift will be known, a gift bestowed though him to the churches by our Greek Orthodox Church. And its prayers, and its blessings, together with the gratitude and with the prayers of the pious readers for the humbleness of the editor of the books of the Fathers, it will be the most beneficial reward for him. And may hid deed be “of a good spiritual fragrance” towards the Lord.

Monk Augustine

Prologue to the First Edition

(having some paragraphs shortened)

During the first centuries of the Christendom, it was reckoned that, according to the Gospel, as being a means to moral consummation of the man, the total rejection of the pleasure provided by the world and the battle against the troubles of the body. Many of the Christian back then, who were moved by the godlike zeal to reach the consummation, they sold their wealth and they gave the money either to the treasury of the community or they shared it, by themselves, to the poor[4]. And by living according to that restrain and cleanness, they totally bestowed themselves to the prayer and to the meditation at the godlike Scriptures. They who lives like that were called ascetics[5]. Origen († 254) wrote that most of the Christians toiled in ceaseless virginity[6]. Clement († 220) called these people as "the chosen ones of the chosen ones"[7]. Ireneus († 202), Dionysus of Alexandria († 264), and Epiphany († 403) confess that fasted for two or three days, and they occupied themselves with the prayer. They especially lived in ascesis in cities and in villages and within a community, by not leaving their homes. And during persecutions, they either were reaped like the wheat ears and adorned with the crown of the martyrdom, or they were scattered by getting far away from their persecutors. And after the persecution passed, they regathered together and each of them "live in ascesis individually"[8]. In the Liturgy attributed to Clement, they who were called "ascetics living in virginity and cleanness", they formed a specific group within the Church by

[4] "If you want to be consummate, go, sell your wealth and give it to the poor, and you will have a treasure in heavens" (Mt. 19: 21). And at the Apostle: "Put on Lord Jesus Christ and do not make your care for your body towards lust" (Rom. 13: 14). "But I torment my body and I submit it top the slavery, to make myself unworthy" (1 Cor. 9: 27).

[5] Eusebius of Caesarea, book II, 17.

[6] Against Celsius, book 7, 48. G. P. t. 11, 1492.

[7] "Who among rich will be saved", 36, G. P. 9.

[8] "Each one among the ancestors, says Anthony the Great, after the persecution ended, they lived in ascesis individually" (*The Lives of the Saints*, 14th of May).

the end of the Century IV, and they approached the impartation with the Holy Mysteries coming second after the clerics.

But when the found out by experience that it is impossible to one to achieve the virtue in the middle of the world and of the relatives[9], they got far into deserts in order to surrender themselves exclusively to serve God; they were called withdrawn (anchorites), hermits, and monks. Among the ascetics living during the first centuries of the Christendom, who lives in virginity and cleanness, that is reckoned as the first stage of the monasticism, there detached themselves the ascetics of the wilderness, called as anchorites[10]. But they differed from the first mentioned ones, because those lives in ascesis in their country and in the midst of the people close to them, while these ones lived into wilderness in a harsh ascesis. Finally, some of the withdrawn ones went to hermits who distinguished themselves in virtue and wisdom, and, by obeying those one's rule, they formed groups which give birth to the life in Scetis, out ow which, later on, there came the monasticism in monastic communities.

About the beginning of the monastic life there are several opinions. Some people say that the monasticism has its beginning into Gospel, others see Elijah the Tishbite as the first one giving the example for the monastic life, while others see as such John the Baptist and the Apostles. Other, again, they see the cause of the monastic life in the persecutions perpetrated by the idols' worshippers upon Christians. But there is also the opinion that the monastic life had it beginning among the first Christians from Jerusalem. But during the persecutions ordered by Diocletian (303) all the writing about the first monks were burnt or went missing. That's why we lack clean and sure proofs about the existence of the monks before Constantine the Great. Some other people see as beginners of this kind of life the Therapists who lived beyond the sea shore (of the Red Sea?). One of the more recent researcher (Weingarten, *About the Monastic Rules*, Lipsca, 1907), he reckons that the oldest Christian monks are a simple imitation of the idols' worshippers who live locked up in the church of Serapis of Memphis, locked

[9] Abba Isaiah asked Abba Makarios, saying "Tell me a word". And he told him "Run away from people and you will be saved" (*Paterikon*, Romanian translation, Cozia Monastery, 193, p. 138).

[10] The withdrawal from the world was also called as "estrangement", seen by Abba Isaia as the first battle (*Word 17, Ladder, Word 3*).

up in monastic cells and communicating with the people from outside through a sole window. But the simple resemblance of the living mode of the Christian monks to the way of living of the idols' worshippers who lived locked up, it is not a sufficient reason for claiming that there is a relation of origin, tight and unseparated between those and these ones. But, thought it is admitted that before the Christian monks there existed not only singular individuals practicing an ascesis in their national religion, but also gathered in groups as the Essenes and the Therapists, the science though admitted that the monastic life was born totally independent from that of the Pre-Christian epoque.

The tradition reckons Paul of Thebes as founder of the withdrawn or hermit-like Christian life, as he ran away from the persecution ordered by Decius (240-251), while he was still young, and he left for the wilderness and he lives there until he was more than ninety. He is reckoned as the first one living into wilderness. But he who moved the ascesis form village to wilderness and who gave the first beginning to the real monastic life, it was Anthony (250-355). And after he accepted, since the year 305, several monks who gathered around him to live together with him, there were formed serval monasteries and he led all of those monasteries and so the life in Scetis was constituted. The monastic life spread quickly in Egypt, and Egypt became famous for that.

The wilderness of Nitria, due to its wild nature, it soon elicited the attention of the monks. The first known inhabitant of it is admitted to be Amun (Century IV), later on called of Nitria. He settled down into this wilderness, because on the Nitria mountain there were no monasteries yet. And he lives an animated life between Scetis and the mount called Nitria, for twenty-two years (Sozomen, *The Churchly History*, chapter 31). That place was later called as "cells", because of the scattered hermits' monastics cells (*Ibid*). At a half of day or at a half of night distance, there was the wilderness of the Scetis, where there was lived a monastic life in the wildest loneliness. The wilderness of the Scetis was to great that only looking at it was burdening the eye with a deadly sadness. One could advance on its sand-dunes into it only by orienting himself using the stars.

The monastic life expended quickly in the desert of Nitria. We do not know when Abba Isaiah was born. If we admit as true an unpublished story attributed to Abba Isaiah of Thebe,

we will admit that his country was Thebe (out of an epistle wrote by bishop Amon towards Theophilus of Alexandria).

We can see that he was contemporary to Abba Orsisius († 376, who was the descendant of Saint Pachomius during the time of Athanasius the Great. We do not know either at what age he came to monastic life, or other deeds from his life, because of lack of information. But some of the stories saved as Paladius, and out of the titles of the Library of our community, we will strive to clarify to some extent the things regarding Abba Isaiah.

He who was coming to the monastic life put on the monastic schism either under the leadership of the hermitage's presbyter, or under the rule of the virtuous old man who the newcomer obeyed to and whom he was learning from the practice of the virtues. But many newcomers came also to the old man who distinguished themselves in their virtuous life, and the disciples obeyed those ones' teaching, by piously guarding their advices and teachings. Coming to the old man and being advised by them it was a rule of the old fathers[11] (Monk Augustine – p. 15 – *Prologue* to the first edition). Some of them went even for ten times a month to virtuous old men in order to benefit of their teaching[12].

Observing that custom, Isaiah went to Abba Makarios and asked him: "Tell me a word". And the old man told him: "Run away from people". And Abba Isaiah told him: "What is it running away from people?". And the old man told him: "Sitting without your cell and crying because of your sins"[13]. On some other time, Isaiah himself recounts: "I was once sitting near to Abba Makarius, and there came seven brothers from Alexandira tempting Abba Makarius by telling him: "Tell us, Father, how can we be saved?". And I tool a notebook and I sat myself aside, and I wrote the words coming out of his lips"[14]. And Isaiah went also at Abba Silvanus to hear his teachings too. On some other time, being him warred by dirty thoughts, he went to Abba Poemen who was distinguished for his virtues, and he asked

[11] A brother asked an old man, saying: "Is it good to go to the old men and to appease yourself there?'. The old man told him: "Going to the old men was the tule of the old fathers" (Code Sinaiticus 448, f. 295, a).

[12] "Abba Poemen said that Abba Paphnutius said that he went to visit the old men for the times a month, during their life" (*Paterikon*, Greek edition).

[13] *Paterikon*, Romanian translation, p. 138.

[14] The same *Greek Paterikon*.

that one too about those. And Abbe Poemen told him: "As a chest of drawers full with clothes, if somebody forget about those clothes, those clothes will be attacked by mold, likewise in case se of the thoughts, if we do not employ them bodily, in time they will disappear or they will rot away" (*The Greek Paterikon*). All the monks worked and they fed themselves by their efforts. And some of them went to reap "in the middle of the summer, and they gathered so the wheat they needed, and they also shared their earnings to other monks too" (Sozomen, *The Churchly History*, book no. 6, chapter 28). Others were intertwining ropes out of date palm leaves, and they crafted baskets out of those ropes. They weren't forbidden either form practicing other sorts of handwork. Thus, we come across, in Paterikon, also upon calligraphers living at Scetis.

Each anchorite left and sold his handwork in villages and in cities[15]. And they came back they bought the things they needed for a living. But there were also worldly people who came and took the handwork form the monks in exchange for what the monks needed, so that they spared the monks of walking through the world. Regarding Isaiah's handwork and the diet of the monks living in Scetis, it has been preserved the following story said by Paladius:

"Abba Ahila came once to the cell of Abba Isaiah in Scetis and found him eating. He was putting salt and water into a bowl. And the old man saw him hiding that behind the basked ant told him: "Tell we, what are you eating?". And he answered: "Forgive me Abba, for I have been cutting branches and I set them in fire and I took in my mouth bread and salt and my throat got dry because of the burn and the bread hasn't gone down, and that's why I had to take a little salty water so that I can eat it. Forgive me!". And the old man said: "Come and see Isaiah eating soup in the desert. If you want to eat soup, go to Egypt" (*Greek Paterikon*, p. 124).

Abba Isaiah probably dwelled near to Amma Amoi. At his arrival Abba Amoi asked him: "How do you see me know?". Abba (Isaiah answered: "As on an angle, Father". And after Abba Amoi showed him his shortcomings as a beginner, he asked Isaiah later on: "How do you see me now?". And Isaiah

[15] So, the anchorite of the hermit wasn't a monk withdrawn for a long time from among the people.

told him: “As on satan; even if you tell me a kind word, I receive it like a sword” (*Greek Paterikon*).

During that epoque, the monks who were dominated by their enthusiasm for living into wilderness, they were withdrawing themselves in the most far deserts in order they to serve God there in quietude and in harsh ascesis. They were upheld in that by the (harsh) high living of some fathers and by the idea that one achieved the virtue into wilderness. That’s why we are going to attribute to our Isaiah a story said to belong to Isaiah of Thebe, a story found among the fragment of his words, and we are going to admit that himself went into wilderness and while he was there, it happened to him the following thing recounted by himself, later on, to the brothers, for their benefit.

“That one (Isaiah of Thebe) said: While I was sitting into the most-inner wilderness, twenty-three years by now, a brother cam to me and, while he was washing up my feet, he told me: “I want, Abba, I too to dwell in this wilderness”. And I told him: “If you can endure, you can advance”. And I told him those with my tongue, but I judged him in my heart. And after he left, I stood up to pray and I reaches like in an ecstasy and I saw a fearsome man having a shiny face and a spear of fire, and he told me: “Tell me, old man, who made the heavens and the earth, and strengthened them?”. I told him: “God”. And he told me again: “Who measures the sky with his palm and the earth with his fist? (Isaiah 40), Who weighed the mountains and the hills? (*Ibid*), Who hanged the firmament and tightened it without tying it? Who sealed the sea and put a bridle to the bottomless deep? Who hanged the clouds and commanded them to bear the waters? Who made the sun a composed the moon? Who whitened the snow and the crystal? Who empties the clouds and make them bearing the waters and pouring it on the face of the entire earth? Who gathered up the winds and locked them in an unmastered palm? Who examines the hearts and the entrails (Ps. 7: 10) and the thoughts and he exposed the whispers and he sees the deeps, and he looks at the things in the darkness?”. I told him: “God alone”. And he told me: “Do you know that God is Who judges rightly and He gives each one according to his deeds” (Rom. 2: 7)? I told him: “Yes, I really know”. And he told me” If you knew this, why would you judge that brother who came to you, in your heart?”. And I told him: “I have mistaken to the heavens and in front of God and in front

of you and behold I am giving you as guarantor the Holy and All-Praised Birth-Giver of God, for I won't even slide again in such a mistake". And he told me: "You have sown bitterness within your heart, you will reap it for three years from now on". And I saw him living for the water spring from where I drunk and he hit that water with his fire sword. And I came back to my senses and I cried bitterly, and when I went to the water spring, I tasted the water and it was bitter. And each time I tasted that water, I remembered the word of the angel and I told to myself: "Lo, you have sown bitterness, reap it with your hand". And I did that for three years, crying and paining. And, after three years, that water became sweet again and I knew that God have mercy on me. That's why I am telling you, that there is nothing worse than speaking evil about your neighbor, and worse than judging your neighbor. This is because they who fornicate and commit debauchery, by seeing that, they know that they commit sin and they often come to repentance. But they who judge, they come with difficulty to become aware of themselves" (Codex 113 of the Patriarchy from Jerusalem, f. 66 v.)

Again, we do not know when (Isaiah) took Peter as his disciple. Out of the *Speech 25* we see that that one wrote to Abba Isaiah, who had advised him about salvation, before Peter came to the monastic life. Maybe at the beginning of his rejection of the world and of the co-inhabitance with Abba Isaia, it happened to him the followings: "Abba Peter, the disciple of Abba Isaha said: "I once sat at the table with my father Isaiah and with some other old men, and I laughed because of the work of the devil. And seeing me Abba Isaac, the hegumen of the hermitage, he told Abba Isaia: rebuke your disciple because he is going to fall into the hands of the devils. This is because the laughter is born out of the lack of fear. And especially at the table, when we sit in front of the eyes of God and the holy angels fight for us, how could us not owe to shed tears and to sigh and to get ashamed by eating the foods of the speechless, we who are speaking and who must be in the sweetness of the Paradise for the shininess given by God (over them), but not, because of his disobedience, we have been kindred to the non-understanding beasts and we likened ourselves to them (Ps. 48:

6[16]), by eating the good close to the pasture[17]? That monk that sits at the table and he eats and he drinks fearlessly and he doesn't think at the food he eats, and he doesn't despise on himself and he doesn't' judge his conscience by saying: How comes that I the wicked and unworthy of heavens or earth, I am eating bread and vegetables, and many saints and righteous and ascetics and hermits, they hunger up and they are thirsty and they lack their clothing, and they don't eat even bread, while I, the wicked, I eat boiled foods while, instead, I should eat dust and ashes. This is because that monk who sits at the table but he doesn't pray with his mind, but he speaks and utters any word, he is bodily and not spiritual. And he who laughs at the table he has separated himself from God and God has parted with him. And his prayer is not accepted and his toils are useless".

From the next unedited story, we can see that except Peter, Abba Isaiah accepted another disciple called Elisha. In this story we are going to find plenty of information regarding the Scetis, as also about the monastic community from Alexandria. "Abba Isaiah told us: When I was younger, I lost wight almost to my death. And my father was constantly next to me and he was calling doctors and he promised them many things whether they healed me. And the doctors strived a lot but they were unable to chase my illness away form me. Then they told to my father: This young man is going to die in three days. After my father heads that form the doctors, he prayed with tears and he ran to the church of Saint Mark the Evangelist, and he said that found inside the church a very old monk sitting on a chair. That monk saw my father sad and he told to my father: "What's happened to you. Mister Procopius? Why are you troubled?". My father told him: "My name is known to you; and the cause of my grief too". And the old man told to my father: "Let's go to the house (of my father)". So the old man

[16] In KJB we have: Ps. 49: 12: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; in ROB we have: Ps. 48: 12: "And the man, being in honor, he didn't understand; he came together with the mindless beasts and he likened himself to them." (E. l. t.' n.)

[17] God looks at us, with a special care, when we eat, because then, while nourishing our body, there is a bigger temptation us to fall into the bodily lusts. Then the angels too stay more around us and they fight away the demons which tempt us more while we are eating. When eating, we come closer to the non-understanding animals. Adam and Eva, before their falling, they mastered over all the things (animals, nature's products). After their sin, the things can tempt the people.

cam and examined me and he told to my father: "Bring your wife here" – for my mother was very-loving-of Christ and of monasticism, while my father hated the monks very much. And he told to my father: "God asks for three things from you, and if you guard those things God will bestow you the life of your son. And my father said: "Guarantor for me is Saint Mark the Evangelist that I will keep those things". And the old man told to my father: "Lo, you have nineteen years of fornication and by fornicating you have defiled the bed of your wife and that's why God surrendered all your children to death, before time. And the second thing is: you should not give this young man to marriage, but make him a monk. The third thing: you must have no communion with the Ariens or with the Theodosian"[18]. And my father told him: "I will keep these things for the rest of my life". And the old man uttered a prayer for me, and in three days I got healthy and then I continued living for three more years in the house of my father. And when my father was taking a trip somewhere, I engaged the niece of the chieftains (of the city) (mayor) Augustalin. And while my father was preparing the things necessary for the marriage, it happened that the girl fell under the disturbance of an awful devil being her tormented badly and mercilessly. The parent of that girl and my father took her everywhere, for seven months, to churches, to doctors, and to sorcerers. At the end, according to the general opinion, they brought her to Abba Makarius[19], and I accompanied them. And the old man took some oil and prayer for her and ordered her mother to anoint her with oil from head to toes. While her was anointed, the devil started shouting out" "I am burnt, I am burnt". And the devil went out of the girl and attached himself to me, sevenfold stronger, tormenting me awfully. And I was tormented by that demon for thirty days before that old man who talked before to my father and who rose me out of illness. When my father saw him, my father ran away from him. And the old man took me to his monastic cell and he prayer for me for the whole night, staying on his knees, and so he banished that devil away from me. And he cut my hair and he dressed me up with a coat made of wool and of camel hair, and he gave me

[18] It could be here about the heresy of the Theodotian who have as initiator a certain Theodot who was saying that Christ was a mere man (Eusebius, *The Churchly History*, c. 28: 6).

[19] This Abba Makarius is Makarius the Egyptian, who, according to Socrates, *The Churchly History*, book no. 4, chapter 23. "He had so man y healings and he cast out so many devils that it would be necessary an own writing for describing those".

to Abba Isaia. The old man had another disciple too, who was called Peter. After I staid there for seven months, my father heard about me and he sent four of his servants with eight camels, loaded with all sorts of foods and fruits. And he also sent me a letter and, after reading it, I started crying. Abba Isaiah saw that letter in my hands and he stood up and plucked it from my hand and he tore it apart. And I was upset, and therefore Abba started rebuking me in front of the servants sent by my father. Since that very hour, the devil of the hatred rushed upon me and I was no longer able even to see him or to hear his voice, but I was looking at him as at Haron, and I was feeling his words as some arrows and as sone double edged knives.

And while he was sitting to prayer and to taking vigils, I was cursing those because of my much hatred and disgust which I have against him, and for many times I woke up during night thinking to kill him, btu I feared Peter, his other servant. And the old man didn't stop teaching and advising me, and sometimes he comforted me, while on some other times he rebuked me. And when I came close to the Holy Impartation, he impeded me and chased me away form there. He also sent me out from the table, telling me: "You won't eat until you say" I have mistaken, forgive me". But I did the opposite and I secretly stole food. When he was praying, I was sitting; when he was taking vigils, I was sleeping; when he was reading, I was speaking vain things; when he was crying, I was laughing. The demon saw me obeying him in everything, so that he started showing me dreams and hallucinations against the old man. And I, the humiliated one, I started trusting the suspicions caused me by the devil, and I was thinking at that attentively, in details, with understanding and watchfulness. And I started believing and impropriating the ugly and evil and defiled thoughts which were flowing out of my heart and troubled me against the old man.

So, these thoughts started troubling me inside, and the devils form outside started moving me towards wrath, anger, upset, and enmity. And the devil of the pride, better said the devil of the perdition, started being my teacher. And I even started teaching the things taught me by the devil, namely to express those and to herald them in front of everybody. This was because, by being I mastered by upset, I was telling to myself: who is this hypocrite deceiver, this impostor, this

ordinary man whom I, despite coming I from a city and from an important family and out of noble parents, so rich, and having so many servants, I have become his hireling, better said I am serving him like I was a slave, by pouring water on his hands, by being I a tool that carries water and gathers wood, while rather he should serve me and obey me, and not I to him. How many upsets, troubles, sadness, strife, and condemnations have I endure from him? How long have he made me to hunger, to get thirsty, to take vigil, to sleep on the floor? How much has he despised me, and which how many evils has he burdened me? And by being I taught these things by the devil, I got even angrier and I reckoned myself enduring injustice and suffering many evils. And my thought was telling me: go away form this cursed man, sit in a monastic cell as all the fathers do, because of this one not being a monk or even a Christian. Out of these thoughts I stared to see the old man, in my dream, as he would dance with women and with Ethiopians. And by believing those I was getting strengthened in my conviction that he was the enemy of God and the friend of the devils. Outside Scetis, at about three miles, there was a Hellenes (pagan) temple and in its middle was a marble statue, and the old man used to get out of Scetis, on Sunday, and he went there and cried. And the demon showed me, and not only once, that the old man brought sacrificed and worshipped the idols. And I supposed that those dreams were true, at the time when the old man used to go to that temple, I pretended something and I went out of the monastic cell and I hid myself behind a ruined wall. And I saw the old man coming in and there was a woman before him and I saw here praying and worshipping the idol and after she finished her prayer, I saw the old man bowing down before the animal image and he kissed the woman and accompanied by her, they existed that temple and the old man left for the Scetis and the woman left in the opposite direction[20].

I looked at those things for seven times and I reckoned those as certain, so that I started sitting outside the monastic cell and secretly telling to the brothers who came to visit the old man, in order to benefit of him: “Brothers, this Abba is a fornicator and a worshipper of the idols; why do allow him to deceive you by visiting him?”.

[20] He saw these as happening into a dream, or as hallucinations.

And I did this speaking to the monks who were visiting the old man, for about four months, and the more I strived to impede them from visiting him, the many were coming to visit him by the power of the Holy Ghost. Seeing I that, because I reckoned myself as humble, I stopped doing that and I raised my hands to the sky, saying: “Lord, give me patience”. And I the worthless and the wicked, I was reckoning that I endured unjustly and that I was practicing a virtue, and sighing I was saying: “Glory to you, God, what honor I came from to what dishonor, and what I was and what I am now”. And I was crying.

And the old man saw me and told me: “Good son, clean your heart, humble your thoughts, desire the humbleness of Christ, despise the pride, and take heed at yourself”.

Because of him telling me these, I got angry and troubled and I felt him words like some arrows wounding me. While sitting at the table together with him, I felt the foods spreading a bad smell and I was ashamed for I had to vomit not once, but twice or even trice. That’s why I left the table. And the thought disturbed me inside and didn’t stop telling me: “Get out of the house of this old man and, if possible, leave the Scetis. This is because through this old man you won’t be saved”. And I was telling to myself: Why do I endure all of these? When I was within the world I didn’t fornicate, neither I did steal, nor I did kill”. And my thought – better said the demon- was telling me: “You suffer justly, because you have upset your father and you mother and your relatives and your friends; and now you have left the holy fathers and you have come and you live lonely with this impostor who commits evils and who is merciless and shameless”. Those were the thoughts told me by the demon and I, the claimed humble and the sinner, I was about to consent to these to these evil and wicked thoughts.

And sunk into darkness, I thought I was luminous light, ant I thought I was living monastically, but I was of satan, and instead of criticizing and condemning on myself, I was criticizing and condemning the servant of God.

Being I in this disturbance of the thoughts, it happened that my father wrote me: “Your mother is dying, come to see her before she died”. So, I told to Peter: “I really go to see my mother”. Peter told that to Abba, and Abba came to me and told me: “My good son, sit here in te patience of God and let the suffering of your father and of your mother, for we have a

Father in heavens Who takes care of us and of them according to our benefit. And if you do not obey me and still leave, you won't benefit your parents by anything, but you will harm yourself very much and later on you will repent much, because of not benefiting anything of that, but your absence will teach you a hard lesson". Hearing I those from the old man and being I kidnapped by the devil of the anger, I told to the old man: "Imposter and worshipper of idola, fornicator, adulterer, do you want to make me your equal?". And the old man was telling me: "The grace of God comes to me out of your mouth". And I was shouting out: "Impostor, idols worshipper". And my words made many old men to gather there and all the old men were disapproving me and condemning me. And I, because of the devil working within me, I took my monastic coat, I torn it down in halves, and I threw it to him and I left the monastic cell naked, I entered the monastic cell of one of the old men and I stole his coat and I left for Alexandria. There I found my mother dead and my father ill; him to dies after three days. And I being preoccupied with money and discussing about the other inheritance and regretting the fact that I became a monk, the evening came. And I sat on the bed and I cogitated at the things and at Abba Isaiah, I was saying: "Glory to you, Lord, for You have escaped me from that impostor and strayed old man".

And in the same time with that word I heard a thundering voice, saying: "Destruction and perdition to Procopius house". And immediately came a wind and a fire was lit in the four corners of the house. And I waked up disturbed and we barely were able to get out of the house because of the fire extending all over. All the inhabitants of Alexandria gathered up there but they couldn't do anything, because the fire melted down even the stones. And I felt ashamed and I thought at all the happened things and I left with big weakness and descourageme3nt and I threw myself on the porch of Saint Mina. And the devil pretended again to be my witness and told me: "All these things have happened to you because of Abba Isaiah". Waking myself up, I told: "Really, that impostor sorcerer sent devils and burnt my house down". And saying that, I woke up in the morning and I went to Patriarch Eulogius[21], and I told

[21] Here it is a mistake, because Eulogius was patriarch later, between the years 580-607, two centuries later to Abba Isaiah. At that time were Patriarchs Timothy (380-385) and Theophilus (385-412).

him: “Master, avenge me on that idolater Abba Isaiah. This is because Abba Isaiah used his spells to burnt my house”. And the Patriarch told me: “May be speechless your lips which talk injustice against this righteous” (Ps. 30: 18[22]). And in the same time with the words of the Pope I saw an Egyptian beating me over my chest with a fire staff. And I immediately fell before the Patriarch trembling because of punishment. Then, the Patriarch stretched his hand and sealed my mouth. And the tying of my tongue was done. And I remained for seventy months punished under the yoke of Belial, and I was to everybody a worthy of compassion sight, seeming I like held in chains. This was because I was harming myself and those present around me, and they couldn’t help me. I was eating human feces. The loving-of Christ ones were feeling for me and they covered me with clothes because I was walking naked. But I was hitting my body and I was throwing away my clothes, and I was beating myself and the people around. And I was dirtying my body with feces which I laid myself into and I rolled myself into. And there was nobody to take care of me. I became like an elephant.

Because of seeing me like that, the loving-of Christ people from Alexandria brought some of the Fathers from Scetis, but those ones didn’t recognize me. And the loving-of Christ people form Alexandria told them: “This is the son of Procopius, who was monk at Abba Isaiah”. And the Fathers told them: “Have mercy and bring him back to the Scetis”. And the loving-of Christ ones hired a camel driver, they paid him, and they tied my hands and my feet and they sent me to the Scetis[23]. And the

[22] In KJB we have: Ps. 31: 18: “Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.”; in ROB we have: Ps. 30: 18: “Mute to be the cunning lips which speak lawlessness against the righteous, with pride and with defamation.” (E. l. t.’s n.)

[23] There were three roads between Alexandria and the Mount Nitria where the Valley of the Scetis was. The first road reached firstly the Mareotis shore, and then crossed through the Valley leading through the salt rocks, all the way to Mount Nitria (the Salted Mountain), where the center of the monastic settlements was. But that shore was submitted to winds and sometimes beaten upon by strong cyclones, and, often, the waves of the Valley were impassable. The second road led towards west, between sea and the shore of Mareotida, all the way to Mareotida’s end, and then bent southwards through a sandy beginning that separated the Valley of Nitria from the water of River Anhidros (without water) that seemingly was a branch of the River Nile, and that is also called as River Anhidros. The daring Melania wanted to take that road in her trip to Egypt, and she barely escaped from being kidnapped by the Arabs who were living by the seashore, and she escaped due to the rapidness of her horse. The third road climbed following the River Nile all the way up to Menphis or Arsinoe and from there it entered one or another of the valleys. He who starts

Fathers form the Scetis gathered up in the big church and they take vigil for me and they anointed me with oil all over my body, and they banished the devil away from me[24]. But I remained scared because of my wounds and because of my defilements.

But I, the humble and the sinner, the wicked and the guilty, the one bellow any monastic trace, I heralded in details all the things happened to me and I recounted them to everybody, and I prayer them to pray for my humble and pained soul and to pray the old man to have mercy on me and to accept my repentance and not to allow me again to be tempted by the demon. And the fathers went on my behalf and brought to me Peter who was together-disciple to Abba Isaiah. And that one, by seeing me having my body rotten by dirt and wounds, this was for the fathers wanted to elicit the mercy and the pain of the old man on me, they disrobed me of the coat I was dressed up with and they laid me naked on a mattress. And Abba Peter, when he saw me, he threw himself over me and he cries continuously. And I was looking at him humiliated, discouraged, and ashamed. And him, after he cried much, he stood up and by taking one of the fathers they went to the old man. And I saw the old man and I was shouting out at him, saying: "Have mercy on me, you the servant of God, because I was strayed by devils, and do not allow me to be joy to the soul's corrupter. This is for I have been punished and tormented enough, as I deserved it". And the old man told me: "Have you known, my son, that the punishment comes upon the proud ones for their falling?". And I said: "I have learnt out of the things happened to me. And I am convinced that God is a righteous Judge Who rewards everybody according to his deeds" (Rom. 2: 6). And after sealing me with the sign of the cross[25],

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walking on that one, he will reach that part of Nitria touched by the water of the River Nila, where there are crocodiles. Melania, who dared to hit this road, she suffered many trials (*Preface to the First Edition)*.

[24] Since the first times of the Church there was done something for the body too, as the Protestants and the Neo-Protestants do not do it, because they do not see that the soul works through the body, and also the body influenced the soul, All the Holy Mysteries use also a means for sanctifying the body. So, it was used the anointing of the body with oil, accompanied by prayers, in order to be the body sanctified by that. The demons have a weaker influence over the body. By anointing the body with oil, accompanied by prayers, there will be banished away the demons working within that body. Often the anointing with oil had healing effects too.

[25] Both from Anthony the Great (born in the year 250) and from this writing, we can ascertain that the Christians marked upon themselves with the sign of the cross even starting form the

the old man told me: "May God, the Maker of the entire creation, forgive your past deeds and may Him correct your future deeds". And they sat me on ac hair and so they carried me to the monastic cell. And in a few days, by the grace of Christ (God), I got strengthened. And it was fulfilled with me the prophetic word that says: "With bit and with bridle you will squeeze him who doesn't come close to you" (Ps. 31: 10[26]). And again: "Many are the beatings of the sinner" (Ps. 31: 11[27]).

So, the fathers of the Scetis knew about all the happenings and for they reckoned those as worthy to be recorded in writing, they summoned Pionius, who was a skilled calligrapher[28], and I was ordered to recount him exactly and in details those happenings. And the calligrapher wrote everything down and he left the first book of the writing "About the Hallucination from the Devil" (Cod. 113 of the Patriarchal Collection, f. 194).

Besides Peter and Elijah, there came others too, asking for beign accepted as disciples of Abba Isaiah. This is proven by the title of the first word: "Command toward the Brothers Who Are Together with Him", but this I proven also by Abba Barsanuphius who wrote that thousands of questions were addressed to Abba Isaia by those who prayed him to explain that what they needed to know.

A brother cam to see the Great Isaiah[29] and told him: "Pray for me, Abba, because I am turning back into the world. This is because mu Abba reproaches me all the time telling me: devil, satan, enemy, Antichrist. That' why I am living for the world". And the old man told him: "Does he, son, say the truth?

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first centuries of Christendom. The sects, by refusing the cross, they set themselves far from the Christendom from origins.

[26] In KJB we have: Ps. 32: 9: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."; in ROB we have: Ps. 31: 10: "Do not be like a horse or like a mule which there is not understanding at; with bit and with bridle I will squeeze their jaws so that they won't come close to you." (E. l. t.'s n.)

[27] In KJB we have: Ps. 32: 10: "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."; in ROB we have: Ps. 31: 11: "Many are the beatings of the sinner; and on him who trusts God, the mercy will surround him." (E. l. t.'s n.)

[28] Monk Augustine gives from also from Cod. 113, f. 181 a, from the collection of Patriarchy of Jerusalem, a news about Calligrapher Pionius, disciple of Abba Longinus, who is mentioned in *Paterikon*.

[29] Abba Isaiah is called as *Great* also by a troparion composed by Theodore Studites, in the third song of the canon of the Sunday of the cheese, in *Triodon*.

Christ and our Lord have also many names: God and the Lord and the Goo and the Merciful and the All-Keeper, and the Almighty. He is called as: God (Theos) for He sees everything[30]; Lord, for he is master over all the things; All-Keeper, for he upholds all the things. Belial has several names too: the devil, satan, enemy, cunning, Antichrist. Likewise, that man that does the good he is called as good. But that man who gossips another he is called as devil (gossiper), and he who contradicts and disturbs the brothers he is satan; and he who contradicts his superior brother or the chieftain, he is called enemy; he who plots upon somebody he is called cunning; he who thinks at evil things he is called as evil; the contrary to Christ and he who judges another he is called Antichrist; and he who commits sins, he is called as sinner. This is because anyone who commits the sin, he is servant to the sin (Jn. 8: 35). If you too, son, do the things of the devil, do not be upset by hearing that you are called as devil and satan and enemy. This is for our Lord and God told to the Je3ws: "You are sons of the devil" (*Ibid* 14).

Sighing up, the brother said: "Rightly so, Abba, I am devil and satan and Antichrist and enemy and cunning and sinner and evil and opposant, I the sinner and the wicked. That's why, after leaving from here, I am going to fall down before my Abba and I am going to cry and I am going to weep and I am going to ask him for forgiveness for the time of my life wasted by myself, because I was cunning and unclean, and enemy to god and servant to the devil, and enemy to my own life, and twisted and much-speaking, and speaking-against, and ready for any vain-speaking, and lazy to prayer and quick to anger and to contradict, and mocking and envious, and greedy for food and avenger. But I am thanking now to God for, by your righteous words, my soul has been saved". And while he was still confessing his sins, out of his mouth exited like a smoke, and it became a swirl and broke up all the pottery form that monastic cell. And it appeared like a small Ethiopian having one eye of fire, and ran out through the door shouting out and saying: "I am the devil of the anger?". And the brother prayed the old man for telling him a word of salvation and the old man answered him and told him: "If you want to follow our Lord Jesus Christ, you will guard His word and you will hand your former man on

[30] Theos form Theomai = I see.

the cross, and you will have to stop them who pull you down from the cross before you will have not died. And you owe to endure their contempt and you to rest the heart of those who do you evil and to humiliate on yourself towards those who want to master you, and you to keep your mouth silent and not to judge anybody within your heart. This is because, if a thought comes to you judging your neighbor for some sins of his, you will firstly think at yourself because of being yourself a sinner, and think at the good things which you think about that you did, but you should not think that they were pleasant to God. And so, you won't dare to judge your neighbor. This is because loving the glory from people it will give birth to the lie, and refusing the glory from people makes the fear of God even bigger within your heart. Do not try to make friends with the glorious people form the world, lest the glory of God will get far from you. If you do your handwork, you won't despise it, but you must take care of it into the fear of God. Do not sleep in somebody's house while traveling[31]. When you didn't' wait for our advices and you left as you wanted, you have reached to be like the demons. And I, by getting myself very sad, I didn't want to find you worthy of my words, once I prayed you and once I advised you like a father, but you didn't obey my words. The heart of the saints doesn't get locked up. But I forsook your soul that got endangered and I wrote you the present things. So, if you want to be even more mockery to the devils, leave your place by listening to my advice, and do and live in a monastery. And if you do not obey either this advice, you will later repent much because of this recklessness" (*Coded Sinaiticus* 206, f. 181 b).

On some other time, again Abba Isaiah by wanting to teach the brothers, he took a sack and he went there where people were threshing wheat, and he asked the landlord: "Give me wheat". And that one told him: "You too have reaped Abba?". And the Old man told him: "So, if somebody doesn't reap, he won't be paid?". And the landlord told him: "How do you expect me to give you wheat, because you haven't reaped?". And the old man told him: "So, if somebody doesn't reap, he won't have wheat?". The landlord told him: "No". and the old

[31] "Do not sleep there where your heart fears the possibility of committing sins. And if you find out that you must eat there, you won't stary there after eating. This is for it will be more useful to upset the host, that you to hiddenly fornicate within your heart. If you can, do not look even at the woman's coat. Do so and you will be saved from the traps of the enemy" (Here it ends the Savaitic Codex no. 665 – in the *Preface* wrote by monks Augustine, p. 26).

man left. And the brothers who saw him doing that, they prostrated before him and prayed him to tell them why did he do that. And the old man told them: "I did that as an example, for if somebody doesn't work, he won't take payment from God" (*The Greek Paterikon*, p. 181).

Out of the following story preserved by Palladius, we can see Isaia's hospitality regarding the brothers. And what was Isaia's opinion about the earthly things it can be seen out of the observation done to a brother: "Abba Isaiah invited a certain brother and washed up his feet. And then he threw a towel in a pot and, after boiling it, he took that towel out. And the brother told him: "I haven't been boiling long enough, Abba". And Abba told to the brother: "Isn't it enough to you that you have seen it shiny? This too is a great comforting." (*The Greek Paterikoni*, p. 181; *Evergetinos*, book no. 2, paragraph no. 16, p. 58).

Abba Isaiah didn't go to the agapes done by monk sat that time. The reasons why he avoided to accept those invitations can be seen in the following unpublished story:

"Abba Peter, the disciple of Abba Isaiah, recounted to us: I asked Abba Isaiah, saying: Why don't you go, Abba, to that agape, as all the fathers do? And he told me: "Son, each one knows what is beneficial to himself and what harms him". And he told him: "Peter, run away like form a snake or as from a fire, from any agape where you see being served wine. For many times I sat at agape and I drank wine, and I started to talk to the old men and we reached from discussing about Christ to speaking ugly and to gossip and we stood up disturbed. So, it is good to the monk to eat hashed and to drink sea water in his monastic cell rather than participating to agapes. This is because, if he gores there, he will eat that what he doesn't want and he will drink that what he doesn't want; and for many times he wills peak that which are inappropriate and he will hear useless things and he will get sad and he will disturb others and he will be disturbed by them. This is because, he who desires the resting of his body he won't lack occasions for participating to agapes, but him who gets used to agapes and to the remembrances of the saints[32] he will despise his life and he will get intertwined with many sins. This is because out of wine are born ugly thoughts and out of ugly thought are bork looks

[32] It probably is here about the agapes organized on the occasion of remembering the deceased.

around, and out of this it will be born the laziness, and out of laziness the vain-speaking, and out of this it will be born the slander. And out of slander will be born the disrespect, and out of disrespect will be born the lust of the belly, and out of that the covetousness for food, and out of this will be born the fornication, and out of fornication will be born the irony". And I asked him: "Abba, what's the irony?". And he told me: "The irony is when somebody says jocks and laughs on the expense of somebody else; the irony is when somebody, instead of showing to somebody else openly that he criticizes him, he instead seemingly praises him by words. He who practices the irony shows himself as having a cunning and ill-intended thinking. This is for irony won't allow him to reach to love somebody" (From the mentioned Codex form the collection of the Patriarchy of Jerusalem, f. 67 a).

Abba Isaiah, for his fights and virtues, he was counted among the great Fathers of the wilderness, as one can deduce out of the followings: "They were telling about the Fathers: Abba Pambo, Abba Bessarion, Abba Isaiah, and Abba Paisius, that they were very powerful, having together with them Abba Artre as well. All of them were asked by the presbyter form the Mount of Nitria how should the brothers live. And they answered him: "In a great ascesis, guarding their conscience against their neighbor" (Cod. 137 from the collection of the Patriarchy, form the Century XIV).

Rufin was pronouncing himself piously about him (Vila Patrum, tome II, c. 10, p. 358). Out of the following story of Palladium one can see that he was occupying himself with the charisma of the foreseeing: "Abba Uros and Isaiah and Aba Paul met together, and there unexpectedly were, t the river, pious and ascetic men visiting the great Anuv[33]. At some distance form that place there were three monasteries. And they told to one another; "Let's each of us receive his living, as each one was honored by God". Abba Uros told them: "I ask God from the gift of us reaching tirelessly the place where we are going to, into the power of the Ghost". And immediately that he prayed for that the ship was ready and the wind was favorable and, in an instant, they were on the river floating against the current. And Isaiah told them: "What's to wonder about, friends, that a man will encounter us and he will announce to each of us the living

[33] In the Codex from Jerusalem: Anuv; in the Codex Sinaiticus: Paphnutius.

we have to live? And Paul, the third one, he answered: "What will be, if God is unveiling us that, after three days, God will raise that man?". After they advanced a little towards that place, that man encountered them and he saluted them. And Paul told him: "Tell us, brother, your victories, for the day after tomorrow you will leave for God", and Anub told them: "Blessed is God Who has made known to me, as also about your coming and your living?". And he told to each of them their deeds, but he also explained his virtues" (*The Lausiac History*, chs. 55, 56, 57).

From the title of the Sabbaitic Codex (from Saint Sabba Monastery, near Bethlehem, translator's note), 72, from the Century XII, f. 58 b., "of Abba Sabba, the hesychastic and the presbyter", and from cod. No. 28, Paris, from the Century XV, f. 66-110, which comprises works attributed to Isaiah the presbyter, probably belonging to hegumen Isaiah from the Century IV (Krumbacher, *Bizantinische Worktkunst*, tome I, p. 318), we can see that he was a presbyter. It is unknown the date or his death, and it is assumed that it took place around the end of the century IV. His memory is celebrated in the Orthodox Church of the Saturday of the Cheese, together with all the Holy Fathers.

These are things regarding Abba Isaiah. And about his twenty-nine *Speeches* of his, lately, Krüger has launched the idea that it is doubtless the fact that the writing attributed to Isaiah from the Century IV have the also Egyptian Hermit who dies near Gaza, on 11th of Augst in the year 488, and so, these writings are moved from the Century IV in the Century V.

But before solving this matter we need to research the many Syriac writings bearing the name of Isaiah (Kügener, *Byzanst. Zeirsch.*, 1900, f. 385-386). According to Isaiah's biographer, Isaiah was the first nomad monk from Egypt, in the most inner wilderness (Scetis). From there he moved to Jerusalem, and then he remained in the Eleutorupol desert, and after that he withdrew in Gaza, where he founded a monastery and he locked himself in a house without seeing any other person except the chief of his disciples: Peter. All Isaiah's answers were communicated, starting with his isolation, through the mouth of Peter. In the same Syriac manuscript, a short inedited news, it shows us that Isaiah the Hermit didn't' oppose the Synod from Chalcedon, though his disciple Peter

opposed that Synod[34]. The information that Isaiah didn't oppose the Chalcedon Synod is not true, because Emperor Sophronius of Jerusalem (†641), in his *Synodal Epistle against Monothelites*, he wrote: "Peter… the Iberian stench, and the insane barbarian Isaiah, the friend of this Peter, they shown themselves the receiver of another acephalus heresy among Acephalus ones" (Patr. T. 87, part III, col. 3192-3193). And later on, while anathematizing the heresies, the epistle mentioned among those: that of Eutychians, that of Acephalus, that of Barsanuphius, and that of Isaiah".

But we can deduce the fact that the writing preserved (under the name of Isaiah) belonged to an author who lived during the century IV, out of the followings: "I canonically receive both the writings and the lived of the ascetics. I am saying this against the strayed Pamphilus, who came here from Orient, and he badly and in a liar manner gossiped the following Fathers: Mark, Isaiah, Barsanuphius, Dorotheos, and Hesychius, but he didn't' gossip Barsanuphius, Isaiah, Dorotheos, and The Acephalus united with the Acephalus one, and the Acephalus with seven horns, but they gossiped other Orthodox bearing similar names which I accept as belonging to the tradition of the Fathers, being I assured by the information of the All-Holy Patriarch Athanasius… of other worthy of being believed persons, not only from those cities, but also from cities from the East. The mentioned ones are so praised by the holy Fathers mentioned above, that their icons have been placed in the big Church, aligned with the holy icons of the Holy Fathers, with the icon of Ephraem and with the cions of all the others, within whose teachings there hasn't been found anything impious, or outside the law, or uncanonical" (G.P.[35] 99: 1816).

Finaly, we are bringing here the testimony of the Patriarch of Antioch, from the century XI, who, when listing the writings of the Fathers form Scetis, he mentioned among those also the book of Saint Paisius.

According to the information mentioned above, Isaiah who lives in the Century V was a Monophysite, but the *Twenty-Nine Speeches* do not belong to him, but they belong to Isaiah

[34] Land. Anecd. T. III, pp. 346-356, German translation by Krüger and Ahreus, *Die soggenante Kirchengesch, der Zach. Rhetor*, Leipzig, 1899, pp. 268-274, and Krüger, *Byzant. Zeitsch.* 1900, p. 466.

[35] G.P. stands for: Greek Patrology. (E. l. t.'s n.)

who lives in the Century IV. This is for, houw it would be possible that great men of the Church, as John Damascene, Barsanuphius, Gregory of Sinai, Paul Evergetin, and many others, to take all the quotes form their writings out of the work of a Monophysite?

Beside the *Twenty-Nine Words*, there have been saved in Latin translation Latin Patrology, *t. 103, col. 417-434) 68 rules for beginner monks*, taken from the *Speeches* 3 and 9.

A small work bearing the title *Advices of Abba Isaiah towards Amma Theodora the Nun and Her Sisters into Christ*, translated in the speech of Nicephorus of Chios, it was edited (at Irenopolis, 1885), by Archimandrite Christophorus.

In Patrology, t. 40, col. 1205, there are nineteen heads belonging to the same one, entitled: *About Ascesis and Appeasement (Hesychia)*, which have been take form his *29 Speeches*, as also those form *The Greek Philokalia*, tome I, p. 17. Translate din *The Romanian Philokalia*, volume I, under the title: *About the Guarding of the Mind*, except for the heads: 7, 8, 9.

In Codex 118 from the collection of the Patriarchy (from Jerusalem) there are some fragments under the name of Abba Isaiah (f. 62 a – 68 b, 124 1 – 132 a, 202 b – 203 b). These fragments (except three: 127 b, 118 b, 120 a), which correspond to those from Philokalia (23, 24, 26), do not belong to this Abba, and we say this due to the different notions and language. At Palladius († around the year 420) there have been preserved the following sentences:

"Abba Isaiah said that the beginning benefits of nothing as much as he benefits of being reproached. As the tree benefits of being watered every day, likewise the beginner benefits of being reproached and of enduring the reproach".

"He said also about the beginners who are obeyed to the holy fathers, that the first paint doesn't stick, for instance the red color; and as the tender branches bend easily, likewise the beginners under obedience".

"He said again that the beginner who moves from monastery to monastery resembles to the animal running form a pasture to another".

"The presbyter from Pelusium told, on the occasion of an agape, to the brothers form the church who came together and were talking to one another: "Be silent, brothers, for I have seen a brother eating together with you and drinking cups, as much

as you have done, and his prayer still raises in front of God as a fire." And he also said that if God wants to have mercy on a soul, and that soul resists and that souls doesn't want that, btu that soul fulfills his will, God will allow that soul to suffer things which that soul doesn't' want to suffer, so that that soul to search for God".

"He also said that when somebody wants to pay evil for evil, he can harm his brother's conscience even with his intention"[36].

"The same Abba Isaiah was once asked what the love for money is, and he answered: not believing in God that he takes care, and not trusting God's promises, and wanting to extend oneself".

"He was asked, also, what the gossip is? And he answered: not knowing the glory of God[37], but knowing the envy on the neighbor".

"He was asked also: what the anger is? And he answered: strife, lie, and nescience" (*The Greek Paterikon*; G.P. 65; col. 204-220, *Evergetinos*, book no. 2, ch. 31).

In the scholia to *The Ladder* (G.P. 86) of John Climacus (†around the year 600), there are given the followings from an unknown text of Abba Isaiah:

"He who always lives within his heart, he will necessarily exit the beautiful things of the bodily life. This is for, by walking into the ghost, he won't know the lusts of the body, for he takes his strolling into the city of the virtues. He has the virtues as guardians at the gate of the clean living. That's for also the plots of the devils remain unworking upon him. The arrows of the worldly love reach at most the windows of the nature" (Scholium no. 4, to the *Speech 27*, in Romanian translation pg. 379).

"The anger, means one wanting to impose one's own will; the liar knowledge, means one wanting to teach and to love the things necessary to the world[38]. The smallness-of-soul consists

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[36] There is a spiritual communication among souls even when not shown in deeds, and it is that what the modern psychology ascertains as phenomena of psychosis and suggestion. The difference consists of the fact that the psychology ascertains these phenomena only when the will is active, while they take place also when the will doesn't' accept them.

[37] Gossiping another means not seeing that within the gift had by each human being there is manifested the glory of God Who has bestowed those gifts.

[38] There is too a liar conscience. The man cannot renounce to the will of enlightening himself and of enlightening others as well. But the man can crook the thirst for lightening himself and

of being mastered, of not enduring, of not giving, and of taking" (Scholium no. 1 to *The Ladder*, *Word no. 21*).

"Question: What the fornication is? Answer: The helplessness to control oneself. Question: And what the helplessness to control oneself is? Answer: The adornment of the body, the embracing, the laziness, the words causing laughter, the shameless look, the faithlessness in the promises of God, the love for extending oneself, because of desiring for the praise of the world, the mercilessness, because of loving the vain-gloriousness, the lack of measure of the lack of conscious, not taking heed at the judgment of God" (Scholium to *The Ladder*, 12, to *Word no. 15*).

John Damascene (†756) preserved the entire *Word about the Humble Cogitation* (*The Word no. 20*), in *The Holy Parallels* and in the following two fragments:

"Because of happening the same case both to the sinners and to the righteous, let's not reckon everybody as submitted to the falling, and let's not reckon that the evil things must precede the salvation" (Patrology, t. 93, 324).

"They who do everything only for themselves, they impropriate the love for the self as the greatest among evils. This is the non-union with anybody, the non-communication, the lack of love, the injustice, and the lack of piousness. The nature makes the man not as the singular animals, but as a group united with others, in communion, and not in order to live for himself, but also for his father and for his mother, and for his brothers, and for his wife, and for his children, and for his kinships, and for his friends, and for the people of different nation, and for all people. And much before him, to God the Maker. This is for, if the man is wholly rational (speaking), the must be social, loving of the universe, and loving of God" (*Ibid*, col. 420).

At Paul from Amorium, the founder of Evergetin Monastery (in the year 1048), from where the *Evergetin* collection originates, there were, besides the fragments of the text of *The Speeches*, also the following fragments from unknown writings: :The same (Isaiah" getting weak, he told

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for lightening others. He places his will in the service of the narrow egotism, by believing that he widens up the content of his self, by reducing it to himself. By that he renounces to God. But the man cannot renounce to the world. And the man doesn't renounce to the world, because he can master the world, and because, on the other hand, the world masters upon the man's body's weakness.

Abba Peter: "It isn't a burden to the tired one to wait for his resting. That's why, neither I, into the tiredness of my weakness, I do not feel myself burdened, but I rather am mastered by the fear of that darkened hour, when I will be thrown in front of God and there won't by anybody to listen to me, neither will there be a waiting for the resting" (*The Third Book*, ch. 18, p. 58).

"But it is possible to the man to do the evil things on the occasion of the good done to him, when by repenting he commits sin again".

That's why, if you truly repent, you won't sin again. This is because him who repents he doesn't have hours of God which he owes to do the good in, neither he has hours form the devil which he ought to be himself in disorder; neither he has a time for piousness and then, again, a time for lawlessness. He cannot be once servant to God and once servant to the devil, but he is always the same. "This is for he who does the evil, he is servant to the sin" (Jn. 8: 35); and he who is servant to the sin, he cannot serve God, as the Lord says again, into Gospels: "No one can serve to two lords" (Mt. 6: 24(. "This is because what company has the righteousness with the lawlessness?" says the Apostle. Or, what partaking has the log with the darkness? And, what agreement is between Christ and Belial? Or, what have in common God and the idols? (2 Cor. 6: 14-15). "Let's therefore clean up on ourselves of all the defilement of our body and of our ghost. And then "we commit the holiness into the love for Christ" (2 Cor. 7: 1). This is because, he who avoid most of the sins but he still is mastered by only one sin, he won't be free. This is because, if he is defeated by one sin, he will be slave to that sin. And he will be easily defeated by the small sins, so that he will be later mastered by big sins. This is because it is impossible for one to master his big passions, without defeating, firstly, his smaller passions" (*The Book 3*, ch. 11, p. 30).

In *The Greek Philokalia*, tome no. I, pp. 18-19, and in *The Romanian Philokalia*, vol. I, pp. 395 and 398, there are the ch. 7, 8, and 19, belonging to Isaiah the Hermit.

The Monk Anthony or Melissa, who lives, according to some researchers, around the year 1110, he preserved the following fragments:

"What is better: to sweeten yourself and to fulfill the lust of your body for a few days, or to deprive yourself of the eternal life?".

"He who spares the evil ones, he does injustice to the good ones" (G.P. 136).

"They who punish them who commit injustice, they impede them from committing injustice to others" (*Ibid*).

"He who honors the virtue, he honors the first truth that masters the whole good" (*Ibid*).

Gregori of Sinai whole lived around the year 1330, he sys in his writing: *About quietude (hesychia) and about the Two Modes of the Prayer* (*The Greek Philokalia*, t. 2, ch. 3, p. 269; *The Romanian Philokalia*, volume 7, p. 174): "For you owe to hold your breath", Isaiah the Hermit is witness to that, who says about it:

"And he (Isaiah) said also: "If the man doesn't become example, he won't be able co cohabitate with his neighbor (Cod. 113 from the collection of the Patriarchy of Jerusalem, f. 25 b).

And the Codex out of which have been taken the present edition of the *29 Speeches of Abba Isaiah*, consisting of 321 sheets of parchment, it is classified under the number 109 of the patriarchal collection (0,253 x 0, 215). It was written in the year 1679 by Monk Damascene. The pages are divided in two columns.

We have bene giving until here, the translation of the *Prologue* belonging to Monk Augustine, to the second edition.

Monk Augustine mentioned, in continuation, other codexes too, which contain fragments of the present writing. He mentioned the Codex Sabbaiticus from the Library of the Patriarchy of Jerusalem, which probably were the property of the Saint Sabba Monastery form near Bethlehem.

Fragments of the *Speech no. 1* can be found in Codex Sabbaiticus 363, from Century XIII, f. 203 a). Fragment of the *Speech no. 2*, in Codex 464 Sinaiticus from the Century XVII, f. 183 b. From the *Speeches no. 3* and *4*, in Codex Sabbaiticus 206 from century XVI.

Fragments of the *Speech no 5* can be found in Codex 378 Sabbaiticus, from century VIII, f. 131.

Fragments of the *Speech no. 7* can be found in Codex 78 dating from the Century XII, f. 58 v. and in patriarchal codex 181 from century XIII.

Fragments of the *Speech no. 9*, in the patriarchal codex 408 from the century IX or X, f. 142, and in the patriarchal codex form the Century XVI, f. 268 b.

Fragments of the *Speech no. 15*, in the same codex, f. 151 a.

Fragments form the *Speech 17*, in Codex Sabbaiticus from the Century XV, f. 454-459, in Codex 378 Sabbaiticus from the Century XVIII, v. 134 b, patriarchal codex 16, f. 181 and 464 Sinaiticus, f. 175 b.

There are fragments also in the patriarchal codexes 113 from the Century XVII and 137 from the Century XIV, 206 from the Century XVI, codex 394 from the century 15, and in Codex Sabbaiticus 333, from century XIV.

Besides the mentioned codexes, Monk Augustine had in view also the Latin text of Isaiah (L.P.[39], t. 40, f. 1150-1205), translated by Francisc Zenus from Verona, in the year 1574, after a Greek manuscript written with older letters, being corrected by Anthony Hilbert. By comparing the two texts, he annotated the essential differences and lacks of each one.

Ending his *Prologue*, Monk Augustine confesses that it was a very heavy burden assumed by him and it was above his weak powers. But he started working by trusting God.

[39] L.P. stands for: Latin Patrology. (E. l. t.'s n.)

Of the One among Saints our Father

ISAIAH THE HERMIT

Twenty and Nine Speeches

The Word no. 1

Advices given to the Brother Were with Him

1. You who want to remain with me, listen, obey, God's sake, and let each of you stay within his monastic cell, into the fear of God. And do not despise your handwork, for the commandment of God. And do not forget about your meditation or about your ceaseless prayer. And guard your heart against foreign thoughts. In order you not to cogitate anything about some man or about something belonging to this age; but always research what are you advancing into, and force yourself to correct yourself, by praying God with the tiredness of your heart, and with tears, so that God to forgive you, and for God to guard you in the future to not longer falling into these ones. Have on each day the death before your eyes, and think at how will you leave your body, and at how you will cross over the powers of the darkness which will meet you in the sky; and think at how will you answer to God. Look previously and unimpeded at the fearsome day of the judgment and of the rewarding of all your deeds and words and thoughts. "This is for all the things are naked and unveiled to the eyes of Him Whom we are going to give account" (Hebr. 4: 13).

Do not speak in the refectory without a big need for speaking[1]. And at Liturgy do not correct one who sings, if that one won's ask you for that[2]. During the week's days, you serve in the kitchen in the fear of God, without you to leave your meditation[3]. In all circumstances nobody will enter[4] the

[1] Saint Pachomius (†348) said: "If somebody is pushed with hurry to speak and to laugh in the place for eating, he will be rebuked" (ch. 9, G.P. 40, col.948).

[2] If it happens during the singing and the prayer, or during the reading, for somebody to speak or to laugh, he immediately smut untie his girdle and, having his head bowed down, and his hand kept together, him to be brought in front of the altar and him to be rebuked by the hegumen of that monastery. The same must be done in the gathering of the brothers, when they gather together for eating. (*Pachomius*, G.P. 40, col. 948).

[3] John Cassian (†345), crossing through the monasteries of the East and of the West, together with his friend Gherman (†390), he recounts that not only in the coenobitic communities of the East "the brothers serve in weekly shifts to the kitchen and in other tasks, and in the Egyptian monasteries the care for the kitchen is allowed only to a very experienced brother, for the virtue of that brother allows and the strength of his body can fulfill this service, ands he is not impeded either by old age or by weakness: (Cassian towards Caster, *About the Canonical Rules of the Coenobitic Communities*, G.P. 28, col. 860)

monastic cell of his brother, neither will you try to see each other before the 6th hour[5], nor will you want to know about the handwork of another, if you brother worked better than you did, or you worked better than him. And when you meet on one another haphazardly, you won't speak vainly, neither will you dare anything, but let each of you take heed, in the fear of God, at himself and at his handwork and at his meditation and at his soul, hiddenly. And when the Liturgy comes to an end, or when you stand up from eating, do not tarry in long discussions[6], neither at words about God, nor about the world, but let each of you enter his monastic cell and cry for his sins. And if there occurs the need for steaking to one another[7], you will speak very little, with humbleness and with piousness, while thinking at the fact that God takes heed at you. Do not quarrel with one another neither speak against somebody, nor judge anybody; do not despise anybody, do not speak against anybody. Do not let any lie to come out of your mouth. You won't desire to speak or to hear about things useless to you.

2. Do not allow the hatred to enter your heart, neither the envy against your neighbor. Neither allow to differ the content of your mouth from the content of your heart. This is for God doesn't' allow Himsaelf to be deceived, but God see all the things: both the hidden things and the shown things. Do not hide any thought or trouble, any will or suspicion, but unveil all of those with the whole freedom to your (spiritual) father and force yourself with the whole your faith to fulfill that what you will hear from him.

Take heed at not disregarding the fulfilling of my advices, because, if you disregard my advices, because otherwise I won't allow you to remain with me. And if you guard both your hidden things and your seen things, I will give account about you to God. And if you do not guard my advices, He will hold me accountable for my carelessness, as also about my advice. And

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[4] The collection of the words and of the godlike teachings of the Holy Fathers bearer of God, made by a monk called Paul Evergetin, from the Evergetida Monastery, the book no. 13, ch. No. 13, p. 37 (Constantinople Edition, 1861).

[5] Palladius (around the year 430) recounts that in the Mount of Nitria "until the 6th hour (or noon) was not allowed "the meeting with anybody" (The Lausiac History, ch. No. 6, G.P. 34, col. 1019).

[6] "Going out from refectory, you won't start a long discussion" (Saint Pachomius, *quoted work*, ch. No. 19).

[7] *Evergetinos*, the book no. 2, word no. 46, p. 144 (Constantinople Edition, 1861).

on him who guards my commandments hiddenly and visibly, Master God will protect him against all evil and God will cover him against all temptations coming upon him, hiddenly and visibly. I pray you, my beloved ones, leave the things gathered by you within world, and take care of your salvation, in order not to be vain your whole life, and we to be shamed up in front of God and in front of those forsaken for Him[8], and of the saints who lives in ascesis. But you must reckon that the non-quarreling and the unpleasant suffering and the humbleness and the cutting off of your will from all the things, into good knowledge, and the lack of trust in your justice, as also the continuous looking at your sins, as the target of your virtue. This is because the resting and the vain-glory lose the whole tiredness of the monk.

The Word no. 2

About that Law According to the Nature

1. I do not want you not to know, brothers, that at the beginning, when God created the man, God let the man into Paradise, having his senses healthy and persevering in that what was natural to him; but when the man listened to the deceiver, all the things moved into that what is contrary to nature; then the man's senses had been thrown off their glory[9]. But our Lord have mercy on the mankind for His much love. This is for the Word "made Himself body" (Jn. 1: 14), namely full man; He made Himself like us in all the things "except for

[8] They who forsook them whom they had the duty to take care of, by invoking the excuse of a life dedicated through monasticism to God, but they didn't fulfill these monastic aspirations, they will be shamed up also in front of these ones (*translator's note (in continuation: t.'s n.; note added by Saint Dumitru the Restorer of the Christian theology, while translating the present book from Greek to Romanian*).

[9] The man was in his normalcy until he was in connection with God. The man fell into that what is contrary to nature, when he separated, through his disobedience, from God. The Catholic teaching is contrary to this teaching, by affirming that the man, when he is without God, he is in his "pure nature". And when the man received the grace (reckoned as "created"), the man is elevated in an above-nature state. The teaching from this text reckons the man in his natural state when he is united with God, or when the man lives in harmony with God (*t.'s n.*).

the sin" (Hebr. 4: 15)[10], all the way to changing that what is contrary to nature in that what is according to the nature through His Holy body[11]. And by having mercy on the man, after He resurrected, He turned back into Paradise them who walk on His traces and who fulfill His commandments shown us by Himself, until we will be able to defeat them who got us out of our glory. This is for He showed us the holy serving and the clean law, which must be guarded by the man, until the man will get steadfast in that nature which God created him in[12]. So, he who wants to come back to the things of the nature, let him cut off all his wills according to his body, until he will have got steadfast in the things according to the nature. The desire according to the nature it is the desire of the mind, and that is not without desiring for God; as neither is the love for the things according to nature[13]. That's why Daniel was called the "man od the desires" (Dan 9: 23). The enemy has changed this desire in ugly lusting for all uncleanness. The zeal of the mind is that zeal according to nature. And without the zeal towards God there won't be any thriving. So, as it has been written by the Apostle: "But aspire to the good gifts" (1 Cor. 12: 31). But the zeal towards God was turned through Adam towards the things contrary to nature[14]. Therefore, you won't bear enmity to one another and you won't envy or lie to one another.

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[10] "Full man" is the formula from Chalcedon. Right because He didn't take our sin, He made Himself full man. The fact that the Son of God can make Himself also a full man, it is the great mystery and it is a great valuing of the human, by God. God created the man as such for God to be able to make Himself man too, and not by changing His godhead. This is because, otherwise, that would be pantheism. This is the mystery of the person and of the person's character of luminous light and of endless mystery. By that, the godlike Subject can replace the human subject. This is for the human subject too is an endless luminous light and endless mystery as the godlike Subject is too. But the godlike Subject is also a Subject of the infinite godlike nature (*t.'s n.*).

[11] Through his sin the man fell into that what is contrary to nature (para fisin). Christ has brought the man back to that what is according to nature (kata fisin). But in both states He doesn't totally leave His connection with His nature; the Son of God, by making Himself man, He didn't change the human, but He brought the human back into its authenticity (*t.'s n.*).

[12] Bringing the man back to the things according to the nature, it equals the man's reintroduction in the Paradise of the communion with God, and into his glory that is a reflection of God's glory (*t.'s n.*).

[13] The desire and the love for the things according to the nature it is characteristic to the mind and they are equal to desiring for and loving of God. It is in the nature of the human mind to love and to desire God (*t.'s n.*).

[14] Through desires, out nature is made for that what exceeds it. The bodily pleasures attract our nature, on the contrary, downwards (*t.'s n.*).

2. But it is characteristic to the min also that anger according to the nature. This is because without anger there won't be cleanness within man. This type of anger fights against the foreign seeds sown as deceiving pleasures, by enemy, within our body[15]. This is what Phineas did, the son of Eleazar, when he got very angry against the man and against the woman, and the beating from the Lord started with His people (Num. 25: 7-8). But our anger moved towards our neighbor because all the unwise and useless things. That hatred contrary to evil it is characteristic to the mind. Elijah killed the prophets of the lie (3 Kings[16] 18: 40). Like Samuel he used the anger against Agag, the emperor of Amalec. And without the hatred against the enmity there won't be unveiled honesty without soul, and our hatred has got changed into an impulse against nature, in order to hate our neighbor and us to get disgusted of him. And the hatred becomes like that which banishes away all the creatures. To the mind it is characteristic the elevation of the thought according to the nature and against any enmity. And when Job found it out, he condemned his enemies, by telling them: "The dishonest ones and the lazy ones, they who lack any good, whom I didn't reckon worthy of even the pack of my dogs" (Job 30: 8). And the despise we had for our enemies has changed and we despised on one another, by offending one another, and we justified ourselves against our neighbor. And because we despise God, we become enemies of the people. Thus, among the things created together with the man, when the man ate because of hid disobedience, those things have been changed in evil. Let's strive, therefore, by beloved ones, to understand the things shown to us by our Lord Jesus Christ in His holy body. This is for He is holy and He dwells within saints. Let's therefore, take care of ourselves in order us to be pleasant to God by committing good deeds according to our power, and us to make our limbs to match the nature, in order us to find

[15] Here is being affirmed the appurtenance of the anger and of the lust, to nature. It is about a lust (a desire) characteristic to the nature and one contrary to nature. Likewise, there is an anger characteristic to the nature and an anger contrary to nature. Otherwise, the human nature would be passive, indifferent, a corpse. Through the lust and wrath according to nature, the nature grows up, and it surpassed itself into God. Through mind it is cleaned up the nature of that what is inappropriate. Through that anger according to the nature, characteristic to the mind, the mind fights against the devil and against the seed sown by the devil within the man's body as deceiving pleasures (*t.'s n.*).

[16] In KJB we usually call this book as *1 Kings*. (English language translator's note (in continuation: E. l. t.'s n.)

mercy at the moment of the temptation, from Him Who will come for the whole world (Lk. 21: 26), and let's always ask for His kindness, in order His help to be united with our humbleness; in order Him to save us from our enemies. This is for His is the power, and the help, and the mastery, and forever and ever. Amen.

The Word no. 3

About the State of the Beginners and of the Ones from the Monastic Cells

1. Before anything, we need the humble cogitation; let's always be ready for answering any word we hear, and anything; by saying: forgive me! This is for through the humble cogitation will be broken all the things of the enemy[17]. Do not measure yourself in any of your deeds[18], so that you will be able to remain undisturbed in your thoughts. You must have your face sad, but gentle, with the strangers, in order the fear of God to dwell within you[19]. If you hit the road with your brothers, you will walk at some distance form them, in order you to keep your silence[20]. And while walking, you won't look here and there, but you will meditate, or you will pray within your heart[21]. And in that place, or in that house where you stop, do not be daring, but be shy in everything. Stretch you hand to the things put on the table in front of you only when the people form there will

[17] It is being cited in this note from several spiritual fathers: "Be ready to answer each word you hear by saying: "Forgive me", for the humble cogitation throws away all the things of the enemy" (Anthony the Great, can. no. 72).

[18] "Do not take pride of any of your deeds, regardless which". "Do not measure yourself" what height you have reached after any of your deeds.

[19] "Let your face ceaselessly be sad, except when strangers visit you. Then you will receive them with a joyful face, in order the fear of God to dwell within you" (*Evergetinos*, the book no. 1, sentences no. 42, p. 160).

[20] "When you travel together with other brothers, put some distance between you and them, in order you to keep your silence" (Anthony, can. 75).

[21] "When traveling, you won't look either to the right or to the left, but you will repeat the psalms and you will pray, within you mind to God, everywhere you are, and do not mix yourself trustfully with the inhabitants from there" (Anthony the Great, can. 76).

force you to eat[22]. If you are young, you won't dare to stretch you had and grab food and put that food in your mouth. And in that place where you sleep, you won't cover yourself under the same blanket with somebody else. And utter many prayers within your heart before going to sleep. And if you got tired un the road, and you want to be anointed a little with some oil, because of the tiredness of that trip, you will allow that to be applied only on your feet, and you will be ashamed of getting yourself undressed without some need of some illness. And while you sit within your monastic cell, if a brother has come to see you, you will do to him likewise: Anoint his feet with oil and tell him: please take some oil and use it[23]. And if he doesn't want to accept that, after he got rested, you won't force him. But if he is old and rich on doing, you will force him to accept you to anoint him all over his body. And if you sit at the table (in the refectory), together with the brothers, and if you are young, do not tell to your mind not to eat, by you will remember your sins in order you not to eat with pleasure, and you will stretch your hand only in front of you. And if there is something in front of somebody else, you won't stretch your hand at that food. Your clothes must cover your feet, and your knees must be kept united.

And when those who are eating, they are strangers, you will give them what they need with a glad look, and after they will have stopped eating, you will tell them for the second and for the third time: please, take a little more[24]. And when you are eating, you won't raise your face towards your neighbor[25], and you won't utter vain-words[26]. And do not stretch your hand towards something, and so you to shown that you desire that, without saying: Bless[27]. And when you drink water, you won't allow you throat to gurgle, as the worldly people do. If you feel the need for spitting, while you are sitting together with the brothers, do not spit in front of them, but stand up and go and

[22] "Do not immediately stretch you hand towards the things placed in front of you to eat" (The same author, can. 77).

[23] The humbleness and the restraint mean also a gentle politeness.

[24] Invite insistingly the strangers to help themselves, at the table.

[25] Do not raise your face while eating, towards your neighbor, in order him not to see the lust for food mirrored in your face (*t.'s n.*).

[26] Do not speak jokingly things or useless things, while eating, which one to see in the pleasure produced by food (*t.'s n.*).

[27] You must always wait for you to be invited. As one can see, here are being given concrete advices on how one must practice the humble cogitation (*t.'s n.*).

spit outside. Neither you will stretch your body in the sight of the people. If some unserious thought tries you, you won't open your mouth; and that thought will leave you. You won't open your mouth when laughing, because of this one meaning lack of shyness. Do not lust for something that is close to you while looking at it: either coat, or girdle, or monastic hat. And do not satisfy your lust, by making to yourself something similar. If you buy some book, you won't adorn it with some jewelry. This is because that is a passion.

2. If you have mistaken something, you won't lie because of shame, but you will prostrate and say: forgive me. And that mistake will pass. If somebody tells you as harsh word, do not get haughty within your heart, because the anger from God won't be late. If somebody reproaches you for something, you won't get angry, but prostrate in front of you, telling him: forgive me, for I won't do that anymore, either you know that you have done that thing or not. This is for all of these are thriving for the young one. If you do your handwork, you won't take pride of that, but you will do made your handwork in the fear of God, lest you will commit sin by nescience. When somebody is teaching you how to made nay handwork, you will tell him who teaches you without getting ashamed: "please see if that what I have made is good or not". If some of the brother calls you while you are making your handwork, you will force yourself to see what that brother wants, and help him, by leaving your handwork. If you stop eating, you will enter your monastic cell and you will made your work, and you won't sit and talk to them who are unbeneficial to you. If there are old men telling you the word of God, you will ask your Abba: "Should I stay and listen to that, or should I enter my monastic cell?". And you will do that what he tells you to do. If you want to go to a strange thing, tell you Abba what you want to do, and why do you need that for. And if Abba tells you to do something, you won't add anything to that, neither will you diminish that. If you find out words from outside, do not tell those words to somebody else. This is for, if you guard those word in your ears, you mouth won't mistake[28]. If you want something but he whom you are dwelling with, he doesn't want that, you will accept his will in order to avoid any quarrel or upset.

[28] When you try to say words told to you, to others, your tongue can mistake by saying those words differently than you have heard them.

3. If you want to cohabit with a brother temporarily, you won't command him something and you won't want to be his chief. If you cohabit with the brothers, you won't want to compare yourself to them regarding your words. If they command you a thing which you do not wants, you will fight your will until you will do that thing, in order you not to upset them and to lose them by discouragement, and so you will cohabit peacefully with them. If you cohabit with a brother and if you want something, you will tell him what you want, but you will also add: but I will do what you want. And if you ask him to decide about what you want, you will do whatever he will reckon as appropriate, with the fear of God. If you dwell together and the thing which he asks you for it is a passing thing, you will do that. If you are more than two, you will do that thing together and you will not spare your body, by taking heed at the conscience of everyone. When you wake yourself up each morning, before starting to do your handwork, you will cogitate at the words of God. And if there is something to do in the first place, either your bed, or some dishes, either anything else, you will do that with the whole zeal and without delay. If that is a thing bringing you payment, you will do that thing together with your brother and you won't do injustice to him. And if that thing is a small thing, and one tell to another: "Leave, brother, mind you own thing, I am going to this this thing by myself", you will obey him. He who obeys, he is the great one. If there is at you a foreign brother, you will joyfully do the needed thing, and after he leaves you will do the same. Welcome your brother with benevolence and with the fear of God, in order his visit not to be a loss to him. Guard yourself against asking him things which are not beneficial to you to know, but make him pray. And while he dwells with you, you will ask him: "How are you?" and you will limit yourself to that word. And then you will give him a book, in order him to read that book and to cogitate at it. And if that brother has come to your place after he has finished a tiresome work, you will allow him to rest and you will wash his feet. And if he brings you inappropriate words, you will ask him, out of love, telling him: "Forgive me, for I am weakened and I cannot bear these". And if the brother is weakened and his clothes are dirty, you will wash up his clothes. And if he lacks something, and if his clothes are torn, you will sew his clothes up. And if he is a traveler and you have at your place some believers, you won't regard him as

superior to those, but you will have mercy on him out of the love of God. And if there is a brother visiting you, for God, and he asks you for resting, you won't turn your face away from him, but you will welcome him joyfully, together with the believers who are at your place. And if he is poor, you won't send him away without giving him something, but you will give him out of the blessing given to you from God, once you know that the things you have are not yours, but they are gifts from God[29]. If a brother offers you something, you won't open that to see what had inside. But if that what is offered to you seems very expensive, you will tell him: show me please what is inside it.

If you hit the road towards somebody's house, and he goes out and leaves you alone, do not try to know the things from within his house. Neither will you open something form that house, be it a door or some vessel or a book. But you will tell him who goes out: give me to do something. And that what he gives you, you will do that without difficulty. Do not praise the things you have known, and you won't speak about the things known by you are you would have seen those things. Do not condemn anybody for his countenance. If you give water or some other necessary thing, you won't shown yourself indifferent, but you will think at the fact that Hod has taken care of you. If you stand up within your monastic cell in order you to do your job, you must not remain indifferent or careless, and instead of honoring God you to forget about God, but you smut remain in the fear of God. Do not lean against the wall and do not bend your legs, by consecutively leaning on one and then on another, as the mindless do. Wake up your heart in order not to search for your own wills, in order God to accept your sacrifice. If you sign together, each of you will utter his prayers. And if there is a stranger together with you, pray him, with love, for him to utter his own prayers. You will tell this to him twice and trice, but without quarrel. At the moment of bringing your gift, you will tell to your thoughts and to your feelings they to persevere into the fear of God, in order you to be found worthy of Mysteries, and in order the Lord to heal you. Take heed not to leave your body without cleanness and take

[29] We have everything as gifts from God. And that what each of us receives, he doesn't receive that exclusively for himself, but also for others, in order the man to grow up in love among themselves too.

heed not to be yourself stollen by vain-glory. And the young one must allow himself into all the lack of beauty of his body. This is for that is beneficial to him[30].

Let the young one never wear a beautiful coat, until he will reach the age of a fully grown-up man. This is for that is towards his healing. The young one can use up to three cups of wine, if needed. He must not show his teeth when laughing, and his face must look downwards, with shame. If he goes to sleep, he will girdle his waist, and he will take care not to bring his hands inside, because the body ahs many passions nourished by nescience. If he must hit the road, lets him wear sandals, but as long as he is within his monastic cell, he won't wear sandals. Let him never walk before others. If there is a superior and that one talks to somebody, you won't be indifferent and sit down, but you will stand until you will be shown what to do. If you leave for the city, or for the village, your eyers will be looking downwards, in order you not to wake up the enemies within your monastic cells. Do not sleep when traveling, in somebody's house, where your heart fears that it could sin. If you want to eat somewhere and you find out that a woman eats there too, you won't stay there at all. It will be more beneficial to you to get the host upset, than you to secretly commit fornication into your heart. If you can, you will leave before noticing her coat. While you are walking on a road, and a woman tells you: peace to you, you will answer her within your heart while keep looking downwards. If you hit the road with somebody old, you won't allow him bear the thing you are carrying. And if you both are young, you will bear that thing in shifts, and he who bears that thins will go in front.

The Word no. 4

About the Conscience of Those Who Sit in Their Monastic Cells[31]

[30] The young one must not adorn himself, in order not to tempt somebody, and in order not to trust himself. But the old one can adorn himself at the time of the Holy Liturgy (*t.'s n.*).

[31] In the Latin text, the title is the following: *About the Thins One Must Mind while of the Road*.

1. If you walk on a road and some of you is weaker, let him walk in front of you for, if he wants to rest, he will be able to rest. And if you are younger and you are in places where is the time for eating, and if you are invited to be the first to sit at the table, you won't allow yourself to get disturbed, but if now somebody is the first to sit down, next time will be somebody else the first to sit down. If you ask an old man about a thought of yours, you will unveil him your thought in freedom, if you know him faithful in keeping your thought for himself. If you hear about some shortcoming of your brother, you won't tell to the old man whom is that about, because that is death[32]. If some brothers speak about the thoughts which wage war to you too, you smut not want to hear their discussion, in order you not to be warred by those. Force yourself to utter more prayers, for the prays is luminous light to your thought[33]. You must cogitate, daily, with sorrow, at your mistakes and if you cogitate at those in this way, God will forgive you of those mistakes. If a brother forces you to speak against his brother, you won't allow yourself to be convinced by him and so to commit sin against God[34], but you will tell him humbly: "Forgive me, brother, for I am a wicked, and the things you are telling me are mine too and I can bear them". If a brother does something evil to you and somebody talks to you against that brother, you will guard your heart in order the evilness not to be renewed within you. You must remember you willing sins committed by you in front of God[35], in order God to forgive those sins to you, and you will avoid paying the evil back by doing evil to your neighbor (Rom. 12: 17). If you hit the road together with some brother and you do not know them, and if they are inferior to you, you will give them the honor to be the first. And if it happens you to enter to someone loves by you, you will give to the brothers who you are traveling with, primacy in all things, either to sit at the table, or

[32] If you confess to the old man (to the confessor) your thought about a shortcoming of a brother, you won't tell the name of that brother (*t.'s n.*).

[33] The prayer is the light of the soul, and it opens to the soul the path to Christ, as role-model for not judging others, by escaping you from being locked up in the egotism of your pride (*t.'s n.*).

[34] Speaking evil about a brother it is one with committing sin against God, for God loves everyone and He wants to gain them through forgiveness, united within Himself (Jn. 13: 35) (*t.'s n.*).

[35] You cannot remember your sins and repent for them except in front of God, or by thinking at God, in the same time. If you do not think at God, you won't be able to see your sin in any of your deeds or thoughts (*t.'s n.*).

to grab the food place in front of you, and you won't show yourself as the source of their primacy, but you will do this honor to them, saying: "For you the host have mercy on me too". If you hit the road with some brother and you deviate to some friend of yours, you will tell to that brother what id the need you to do that for, and you will tell to that brother: "Sit here together with me". And if your brother will invite you to eat, let nothing enter your mouth until you will call your brother to eat together with you.

2. If you hit the road with several brothers and you will feel shame to take all of them to your friend, because they are many, you won't despise them by leaving them hiddenly, and go to eat, but ask that friend what you should do regarding the brother and you will humbly obey what he tells you. And while traveling with the brother, you won't get haughty and you won't avoid serving them. If you hit the road, and if you want to visit a brother and he doesn't want to welcome you, but when he travels you see him coming to your place, you will forget about his behavior and do him plenty of good. If you hear that somebody told something evil against you and if you meet him somewhere, or if he comes close to you, you will show him a glad and good face, according to your power; and you won't tell him the things you have heard, and you won't ask him: "Why did you tell those things about me?". This is for it is written in Proverbs (ch. 21: 24): "He who keep the evil in his mind, he commits lawlessness". If you are brothers and you leave towards a poor brother, you won't trouble him by asking him something you need, but you will satisfy your need by yourself, regarding what you will eat, if he doesn't have plenty of that what you need and if he doesn't have enough space to accommodate you. If you leave towards some old people who you know, and together with you are other brothers too, and they are not known to those old men, you won't commit in front of those old man any daring deed, but let the daring to them who have come together with you and tell them the needed words. If some brothers cohabit with you, you will take care of they to hear from you only serious things, because you will give account about them in front of God. If you go to a stranger, for God, you won't avoid to see your bodily relatives, for it is more beneficial to you to see those. If you want to leave for the mountain in order you to meet the brothers from the

monasteries[36], you will remain at him whom you are going to, and you won't go to seen somebody else without telling that to your host: "Should I go to see that one, or not?". And if you do not find resting at your host, you won't upset him until you will leave him. If you get to yourself a monastic cell, as you know, you won't take many brothers together with you; one brother will be enough for weakness and you won't take advantage of the power of your host.

3. If you do good toa poor, do not call him for a passing thing, in order you not to lose the benefaction done to him. If you enter some monastery unknown to you, you will sit as the table there where they allow you to, sand you won't enter any monastic cell until that one who dwell within it will invite you to enter there. If you are appeasing yourself into your monastic cell, you won't deprive a needy brother, if he asks for a thing of yours. If you have something only that much as it is enough to you, and not abundantly, you will accept not wasted that and so you to get disturbed. "This is for, it is more beneficial to you to lose one of your limbs and not to be the whole your body thrown into Gehenna" (Mt. 10: 29). If you part with your bodily relatives, and if you estrange yourself for God, you won't allow their pleasure to enter you[37].

Do not sit within your cell protecting your father or your mother, or thinking at a brother or at a sister of yours, or feeling sorry on your children, or desiring within your heart the woman you left. Think at your exit, think at the fact that you must die, and no one of them will help you. And did you leave them for virtue? If you are resting within your monastic cell and you remember that somebody did something evil to you, stand up and pray God from the whole your heart in order God to forgive him[38] and let leave from you your thought of avenging yourself for that evil. If you go to be imparted with the Holy Mysteries, you will guard every one of your thoughts, in order you not to be imparted towards condemnation (1 Cor. 11: 29).

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[36] It is probably here about Mount Nitria from Egypt, where there were withdrawn several monasteries, or about some other mountain, where there usually were the monasteries.

[37] You won't allow yourself to be gained by the will to do that what is pleasant to your relatives; do not like that what they like.

[38] This means that you have forgiven him. But anyone who does evil to somebody else shows that he is disobedient to God, so that he needs God to forgive him too, and it is not good us to limit only to the forgiveness given him by us, but too we must pray God to forgive him.

If at night you are tempted by hallucination of having mating, you will guard your heart not to cogitate during the day at the bodies from your hallucination, in order you not to be defiled by their pleasure and so you to cause to yourself a heavy anger, but you will throw yourself in front of God with the whole your heart and God will help you. This is for God is lenient on the people's weakness. If you are in ascesis, you won't allow your heart to trust that your ascesis guards you, but you will tell to your heart that, for the helplessness of your body, "God takes heed at my weakness". If somebody reproaches you something, you won't answer but you will keep your silence. And if by being rebuked, you find within yourself the things reproached to you, you will repent yourself as one who has committed sin yourself, and the kindness of God will receive you again. If you are traveling together with some brothers, and among those there is one who you love for God, you won't dare to show him that in the sight of the others, lest there would be one who will die of envy. And if you visit some brothers, you won't expect them to be very glad of your visit, but if they welcome you, you will thank to the Lord. If you see your soul disturbed, your will tell to your soul: this is not more beneficial to you than the Gehenna which you are going to go in. And you will appease yourself within you. If you visit some brothers and one of them, tell you that you don't want to rest yourself at his place but he wants to dwell together with you, you won't listen to him or else you will cause offense to the many. And if he tells you:" "My soul dies for a secret thing", you will give him the opportunity to leave and you won't allow him dwell together with you.

4. Appeasing yourself within your monastic cell, you will accept eating in order to give your body that what it needs, in order your body to be able to sustain you in fulfilling your duties, and in order you not to want leave your duties unfulfilled. But you smut not eat anything with pleasure, with lust for that taste, whether that food is good or bad. And if there occurs the need for a visit, either to a brother or to a community, and they cook something really sweet, you won't let your body to get satiated, but you will want to quickly turn back to your monastic cell, in order your body not to become your traitor. If the demons urge you to an ascesis above your powers, you won't listen to them, because they entice the man towards anything he cannot do, until the man will fall into their hands

and they will rejoice about that. Eat once a day and give to your body only that what it needs, and you will stand up from the table while you could still eat more. And do your vigil with measure, and do not deprive your body of that what it needs. Do your tasks with measure and knowledge, lest because of much vigil your soul to get darkened by too much straining. It is enough a half of night for your ministrations, so that you will allot the other half for the resting of your body. Use two hours, before going to bed, for praying and for singing. And then rest yourself. And when the Lord wakes you up, you do your ministration with zeal. But if you see your body tired, you will tell to your body: "Do you want to rest for a short while and then to be thrown into the outer darkness?". And if you force yourself a little, your power will come to you. Do not make friendship with people whom your conscience knows about that they are familiar with others too, in order you not to offend those ones knowingly. If you are in the monastery and you have had a slave and you have kept him, you will dishonor the monastic schism. And if you bestow that slave to a brother, you will sin against God. So, let him go away, of set him free. And if he wants to become a monk, it will be his decision. But you must not take him with you, because of not being that beneficial to your soul.

5. If you are, for God, in a living that is difficult to your body, and the people want to follow your example and they honor you for that difficult living, you will leave that way of living and you will adopt something different, in order you toil not to change into laziness. And of you feel the temptation of the vain-glory, you won't pay attention to the people, for you know that that what you are doing it is an urge from God.

If you reject the world, you won't let anything to yourself, and if you see yourself wanting to have something, you will tire your body even more with your handwork, in order you to appease yourself within your monastic cell, and you will eat your bread, with modesty. If you leave for the city for selling your handwork, you won't haggle for the price, as the people from the world do, but give it to somebody for any price, in order you not to lose your power gained by you within your monastic cell[39]. If you sell something that you need, you won't

[39] "The monks who prolonged their staying in cities and in villages, by invoking the need for selling their handwork, they often fell into temptations. In *Paterikon*, at other fathers, at many

haggle saying: “If you don’t give me that much, I won’t sell this to you”; and if you still want that, you will strive only for a little, and if you are not offered the price you want, you will leave it in silence. And if your thoughts trouble you, wherever you are, you will tell them: “I am like all the saints who were tempted by God in the state of poverty until He saw their faithful decision; and then He brought them at large. If a brother offers you a thing and you need that thing, you won’t touch that thing without telling that to that brother. If a brother tells you, when you leave for the city, to buy him something, if you are able to do that you will buy him what he asked you for. And if you are with others, you won’t do that without asking for their opinion, because otherwise you will upset them who live together with you. If the occasion occurs for you to go back to your birth village for a certain thing, you will avoid seeing your relatives according to the body, and you won’t spend your time with them, neither will you impropriate their sayings. If you have borrowed something from a brother, you must not forget to return that back to him, and quickly. And if that thing is a tool, you will return that immediately after you will have finished your work. And if you have broken that borrowed thing, it will be your duty to repair it and to return it in the same condition as you have borrowed it. And if you have given something to your poorer brother and you see that he cannot give that back to you, you won’t bother him, and you won’t pressure him in any ways. And if you have given him a coat, you will leave that to him[40].

6. If you leave for living in a certain place and you buy a monastic cell for yourself, or if you build up that monastic cell and you spend money on it and after a while you leave that monastic cell and there remains a brother living in it, and after a while you want to turn back there, you won’t throw that brother out of your monastic cell but you will go and search for another monastic cell for yourself, in order you not to commit sin against God. And if he leaves voluntarily, you will be innocent. And if you left things within your monastic cell and he used those, you won’t ask him for giving those back to you. If

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of them, there have been preserved many affirmations like this one. That’s why here the father urges the monks to sell their handwork even by losing some of its real value, but in order they not to lose within world everything they have gained within their monastic cell by their ascesis” (*Everget*, book no. 8, *Sentence 40*, p. 122).

[40] These are very detailed advices for all the situations which a monk can be in (*t.’s n.*).

you leave your monastic cell, you won't take with you the things needed by your poorer brother, but let him have those. And God will earn to you other things there where you are going to stay. Do not be shy to tell to your superior any thought that wages you war, and so you will be relieved of that thought. This is because the ghosts do not find place except in that man who is silent about his thoughts, whether those thoughts are good of bad. You will avoid to be imparted with the Sacrifice, if you have some evil thought against your brother, because otherwise you will deceive yourself. If thought of the Scripture are unveiled to you, by understanding those allegorically, you will guard yourself not to abolish that what is written, so that you won't trust your knowledge more that you trust the Holy Scripture; because this is a sign of the pride. If your brother is deceived through the words of the heretics so that he unknowingly wanders away from faith, but he comes back to the right-faith again, you won't overlook him, because that has happened to him because of nescience. Avoid discussing with the heretics, by wanting to affirm the faith, lest the venom of their evil words to penetrate you. If you find some book known as heretic, you won't want to read it, lest it will fill your heart up with the venom of the death[41], but you will remain in that what you have been enlightened within, and do not either add or disregard anything of that. Guard yourself against the knowledge (gnosis) with a liar name, that resists the healthy teaching (1 Tim. 1: 10)[42], as the Apostle said. If you still are young and if you haven't reached yet to enslave your body, and you hear about the high virtues of the Fathers, you won't run towards those virtues because of wanting to live those virtues in resting, because those virtues won't come to you if you do not practice doing them; but if you practice those virtues, they will come to you by themselves[43].

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[41] The Fathers reckon the heresy as the biggest evil. They who remain into the right-faith they can repent more easily, but they who no longer know the true God, regardless how moral they claim to be, they are strangers to God and they will be able to *easily justify their deviations they wanted*.

[42] It can be here about the Gnosticism (Gnosis) that held during the first Christian centuries diverse sorts of pantheism, against individuating God from the created world,

[43] The young people who haven't reached yet the full control over their bodies, they must not search for the virtues of the Fathers in a full quietude, because the Fathers have gained those virtues by fighting the temptations. So, the young people must not get sad if they still are tempted. This is for, only by perseveringly fighting the temptations, the young people will reach the serene possession of the virtues of the Fathers who fought the temptations.

7. Guard yourself against laziness. This is because the laziness destroys the fruits of the monk. If you fight the passion, you must not get discouraged, but you must trust God, telling Him: "Help me, because I am needy", with the whole your heart and trust. If the evilness has been sown within your heart while you have been sititing within your monastic cell, you must take heed and resist your won soul, lets you will be dominated by it[44]. Force yourself to remember God, for God takes heed at you and at the things which you are dialoguing with within your heart, for all of those are unveiled to Him[45]. You tell to your soul: if you fear the sinners who are like you of seeing your sins, hos much more will you have to fear God Who takes heed at everybody? And out of this counsel you hold with yourself, it will come the fear of God without your soul. And if you remain steadfastly in the fear of God, you will remain steadfastly in front of the passion, as it was said: "They who trust the Lord are like the Mount Zion: he who lives in Jerusalem he will never budge" (Ps. 124: 1[46]). If you are in ascesis, resisting the enemy, and if you see your passions weakening and running away behind you, let your heart not rejoice, because the evilness of the ghosts is behind you. This is because of preparing they to you an even worse war that the first war, and he leaves them to the city and he commands them not to move away from there. If you raise against them, they will run away again form your face. But if you heart gets haughty for the fact of banishing those away, and if you thus have left the city, some of them will raise against you from your back and other from your front and the poor your soul will find itself surrounded by them and having nowhere to escape. So,

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[44] When withing your soul there is some evil thought, you do not obey that evil thought. By thinking at God, you must raise yourself above that evil thought, in order not that thought to master you but you to master that thought. We can achieve a doubling within ourselves, one that helps us to control ourselves.

[45] This is also in head no. 27 from the 27 heads belonging to Isaiah the Hermit from *The Romanian Philokalia*¸ volume I, p. 400. The dialogue of the man with himself in the matters posed him by the evil, it is all the more accentuated as the Third Participant to that dialogue is God Who determined the man to oppose the passions from within himself. That's why it is good for us to remember God in the dialogue we have with yourselves, by knowing that all our things are unveiled to God.

[46] In KJB we have: Ps. 125: 1: "THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."; in ROB we have: Ps. 124: 1: "They who trust God are like the Mount Zion; he won't ever wobble who lives in Jerusalem." (E. l. t.'s n.)

the city resists when somebody throws himself before God with the whole his heart. And this will get you rid of all enemy's wars[47]. If you pray God for removing the war from you and God doesn't listen to you, you won't get sad. This is for God knows what is the best for you. So, whatever you ask God for, in time of war, for God to remove that form you, you won[‘t tell God: "Take this form me and give me that", by you will prey by saying: "Master Jesus Christ, help me and don't allow me to sin to You, because of being I strayed, and do not allow me to follow my will; do not allow me to get lost in my sins, but have mercy on me for I am Your creature and do not overlook me, because of being I weak; do not forsake me, for I have run to You" (Ps. 40: 4[48]). "In front of You are all those who trouble me, and there is no escape for me except at You, Lord. Have mercy on Me and let's be shamed all of the who have risen against me, they who search for my soul to destroy my soul. For You are powerful Lord, in all the things, and through You we give glory to God and to the Father and to the Ghost forever and ever. Amen.". And then your conscience tells to your heart, hiddenly, why God doesn't listen to you, but God still is with you. And do not disregard that thing, but whatever your conscience tells you to do, you will do that. This is for it will impossible that God not to hear the man, if the man hears God. This is for God is not far away from the man. But our will are those not allowing God to hear us[49]. Let nobody deceive us. But, as the land cannot yield fruits without seeds and without water, likewise the man cannot bring forth fruits without the unpleasant sufferings or without the humble cogitation[50].

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[47] This text coincides to the head no. 2 from *The Romanian Philokalia*, volume I, p. 393. Always, behind the passions there are the devils. If you defeated the passions once, you won't get pride of that. Because, otherwise, the devils will move again against you. You must stay sheltered in your stronghold. And your stronghold is your prayer or you thinking at God.

[48] In KJB we have: Ps. 41: 4: "I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee."; in ROB we have: Ps. 40: 4: "I said: "Lord, have mercy on me; heal my soul, because I wronged You"." (E. l. t.'s n.)

[49] We mustn't believe that God doesn't hear our prayer, when we ask Him for something and that something is not granted to us. It only seems to us that God doesn't hear us because we do not hear Him, and because we lock up ourselves not to accept His will, or not to do that that He wants us to do. God always hears us for God is not far away from us, but we reckon that God doesn't hear us because of us not wanting to hear Him.

[50] The unpleasant (bad) suffering is contrary to the pleasant passions. It consists of all sorts of hardships. The bad suffering and the humble cogitation help the man to spiritually fructify, as the land yields up fruits out of seeds and water.

8. Let's persevere, my beloved one, in the fear of God, by guarding and by preserving the doing of the virtues, and by not causing offenses to our conscience, but by taking heed at ourselves into the fear of God. Let's do this until our conscience too will be liberated together with us, so that between us and our conscience to take place a union, so that our conscience to reach being our guardian, and our conscience to show us any danger which we are about to fall into. But if we do not listen to our conscience, our conscience will part with us and it will no longer help us[51]. This is that what our Lord taught us, saying: "Reconcile with your accuser as long as you still are on the way, let he will give you in the hands of the judge and the judge to the servant, and so you will be thrown into prison. Verily, I say to you, that you won't get out from there until you will have paid even the las penny you owe" (Mt. 5: 25-26)[52]. He says about conscience that it is our accuser, because the conscience resists the man who wants to do his bodily wills, and if the man obeys his bodily wills, he will end up surrendering himself to his enemies. That's why, when Hosea cried for Ephraim, he said: "Ephraim persecuted his accuser and he transgressed the judgment" (Hosea 5: 11). He searched for Egypt and he has been forcedly taken by Assyrians. "Searching for Egypt" means that the heart searches for fulfilling the will do the own body, and being forcedly taken by Assyrians means that, willy-nilly, that one will serve his enemies. Let's therefore take care of ourselves, my beloved ones, in order us not to walk on the ways of our will according to the body, lest we will be forcedly taken by Assyrians and we will hear the bitter word that the Emperor

[51] Here it is affirmed a duality between conscience and our being. Our conscience is that one which we can guard our being through, against the attractions towards the sins. Our target must be that of achieving a unity between our conscience and out being. But neither our conscience is totally clean in the beginning. Only on the measure which our conscience gets liberated of temptation in, our conscience can also help our being to get liberated too. But even higher than our conscience, there is our self. If your self doesn't obey our conscience, our conscience will leave us. We will become insensitive, or lacking the guarding from our conscience, namely the warnings issued to us by our conscience.

[52] The word of the Savior is interpreted like this: reconcile yourself with your conscience which, if you disobey it, it will tell you to the judge. Your conscience urges you to avoid the evil, and therefore your conscience will help you if you obey it, and if not, your conscience will accuse you on the day of the final judgment. There are three entities in man too, differing form the Supreme Third. The conscience as the third one within man (as differing from self and from the own will) it is strong within man, especially when having within it the Supreme Third, or God.

of the Assyrians came upon Israel and moved Ephrain to Assyrians, and he moved those from there is Eleia and in Avor, at the river mouths of Guza (4 Emp[53]. 17: 6)[54], and they have remained there up to these days.

This was because of sending the Emperor of the Assyrians people form his nation to inhabit Israel, and each of those carved his idol and worshipped it and they are there up to these days. And this happened to Ephraim because he disregarded his accuser and he overlooked his accuser's judgment.

9. So, you have known those ones, brothers, who follow to their wills and who disregard their conscience, and that what mastered upon them. Let's not follow their example, you my beloved ones, but let's follow all the saints who didn't obey the sin until their death, but they obeyed their holy conscience and so they have inherited the Heavenly Kingdom[55]. This is for each of the saints became consummate in his generation into holiness[56]. And they names have become indelible to all generations. Let's take our beloved Jacob as our role-model, for he obeyed in everything his parents according to God, and he took their blessing in everything he did, and he wanted to go in Mesopotamia in order to earn sons there. This is because he didn't want to earn his sons out of the Caananite's daughters, who where contrary to his parents. So, he took his staff and his vessel with oil, and he cam to the place called Betel - that is interpreted as the house of God – and he slept there and he saw in an unveiling during night a ladder descending form the sky and angels of God climbing it, and "the Lord was leaning on it" (Gen. 28: 13). This is a sign of him who starts serving God, that in the beginning is unveiled to him in the form of the virtues, and if he doesn't' impropriate the effort for the virtues, he won't reach at God. So, Jacob woke up and the made a covenant with

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[53] In the KJB we usually call this book as *4 King*; in ROB we usually call this book as: *4 Kings* (and not Emperors). (E. l. t.'s n.)

[54] The tiger means the doing phase of the virtues, which the man works in against his passions, being guided by the discernment between good and evil, or by the right-reckoning. The Euphrates, it means the basis.

[55] The conscience is holy, for through conscience God speaks to us. And our conscience can become our accuser if we do not obey it. In conscience it is shown the fact that the man isn't separated from God, but the man is united, through nature, with God. If the man no longer hears the voice of his conscience, the man won't hear God either.

[56] He who totally obeys his conscience, he obeys God, by doing only the good. And by that he will become a saint.

God. He swore to be the servant of God and God strengthened him, by telling him: “Behold, I will be together with you and I will protect you”. Then Jacob came to Mesopotamia to marry a woman from there. And when he saw Rachel, the daughter of the brother of his mother, he loved her and he served for her for seven years. But they didn’t give him Rachel, until he took Leah first. And Rachel was baren until he served for another seven years for Leah.

And the meaning is this: Mesopotamia is called like this, because of being in the middle between two rivers. The name of the first River is Tiger, and the name of the second river is Euphrates. The first one starts against Assyrians, and the second one starts against nobody (it has no enemy), but it is reckoned as starting at large. The Tiger is interpreted as discernment, and the second one is interpreted as humbleness[57]. Leah is cogitated as image of the bodily toils. Rachel is the way of the true sight (contemplation). These ones take place with the man who is in Mesopotamia, so that through discernment him to fulfill his bodily toils, because they oppose the enmity of the Assyrians in order to cross to the humble cogitation in the true contemplation (sight).

10. But she didn’t give birth to sons to Jacob, until Leah gave birth to her sons. And so, Leah fulfilled the serving on behalf of Rachel, for other seven years. This is because if the man doesn’t fulfil the whole doing, he won’t be bestowed the true contemplation (the seeing of God). Both of those were his women, but he loved Rachel more than he loved Leah, because Leah has weak eyes and for Rachel was very beautiful. That what is said here is this: Jacob’s first wife had weak eyes, namely until the man is with his bodily eyes he won’t be able to see the glory of the true contemplation. This is for the enmity of the human pleasure still is mixed in the man’s works. But let the man not to remain to this. This is for Leah too, he stopped for a while from giving births and she gave Zilpah to her husband, Zelpah being her slave, giving her occasion to give birth from above. That’s why she gave the name Assir to the one born by her, a name that is interpreted as richness. And when

[57] Tiger means the doing phase of the virtues, united with the fight against passions, which is guided by the discernment between good and evil. Euphrates means the superior phasis of the contemplation of God, one that no longer thinks at passions and at enemies, but it cultivates the humbleness out of experiencing the living of the glory of God.

Leah stopped giving birth, God remembered Rachel. The meaning oof this is: If one achieves the bodily toils and his feeling is liberated from passions, then the true sight (contemplation) will unveil the true glories to the mind. Despite all the sons of Leah helped Jacob, he loved Josephus more than all the others. Namely, though the bodily toils protect the man against enemy, only the true contemplation (sight) will unite the man with God. This is for, only after he saw Josephus, Jacob decided to turn back to his parents, for he saw that child was born to him after his brothers. And after Jacob crossed through all his camps, he says, and he crossed River Iavoch too, and he remained alone, he received the joy of the blessing from God Who told him: "You name will no longer be called Jacob, but it will be called Israel" (Gen. 32: 28). He was previously called as Jacob for he trampled over the enmity (of the passions) until he was found worthy of blessing and he has gained his senses which were before under the mastery of the enemy. And when he was liberated of those ones, he was called Israel, namely the mind that sees God[58]. This is for, if the man reaches to see the godhead's glory, the enmity will fear that man. Thus, though Essau comes in his way with enmity, Jacob's humble cogitation quenches Essau's evilness and Essau no longer wages war to Jacob but he throws in front of God[59]. And even though that enmity makes him envy Jacob, because of seeing Jacob's great glory, he won't be able to subdue Jacob for God is Jacob's helper, as it was written: "Turn in the land of your birth and I will be with you" (Gen. 32: 9). Finally, he came to Salem and he bought there a field and he built up an alter there, to the Lord Who listened him on the day of his trouble. The name Salem means peace, namely the man will cross over the war which God defends him in, and the man reaches the peace and he builds up an altar composed of twelve stones. And he brought gifts earned out of the toils of the serving (slavery) accomplished din Mesopotamia, in the Land of the Promise.

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[58] In Gen. 32: 28, God interprets the name Israel as "The Man strong with God", or who fight God. But Jacob is called, in continuation (Gen. 32: 30) that place as "the sight of God", where out author concluded from, that Israel means the man that sees God. Actually, only the strong man sees God, and the strong man fight God to retain Him.

[59] Jacob is strong by humbleness. By that he defeats Essau's enmity, namely his passions. This is for the passions are also the contrary impulses of other people. If the man defeats the passions, he will no longer feel the enmity of other people. And those people get appeased too.

11. So it was also the beloved Moses, when he got the people out of Egypt and he get them rid of the hand of Pharaoh and he crosses them through the Red Sea and he saw the death of all their enemies and he sent Joshua to destroy Amalec, and he stood on the top of the mountain having his hands upheld by Aaron and Or, in order him not to lower his hands from the sign of the cross until Joshua turned back with joy after he had destroyed Amalec[60]. Then Moses built up an altar composed of twelve stones, at the foot of the mountain, and he called that place: "The Lord is my escape, for with His hidden hand God beats" (Exod. 17: 9, 15). The name Amalec means laziness. This is because, if the man starts running away form his own wills and he forsakes his sins and he runs to God, the laziness (the boredom) will be the first to wage him war, by wanting to turn him back to his previous sins. And that what sets the man in movement it is the straightening towards God, and that what causes the straightening it is the restrain. And that what guards the restrain it is the bodily tiredness. And through these ones Israel if liberated. And then the man brings thanks to God, saying: I cannot, but You are my Help from generation to generation.

And so it was the great prophet Elijah, who couldn't have killed all the prophets of the shame who opposed him, if he hadn't cleaned, in the first place, the altar composed of twelve stones and if he hadn't placed pieced of wood on the altar, and if he hadn't poured water on them, and then he brought his sacrifice on them and God became "consuming fire" of the altar and of the things from on the alter. In that hour he showed his daring agaisnt his enemies and he killed all of them, so that no one remained. Then he thanked God, saying: "You are in all of these". This is for it was written that "he put his face between his knees" (3 Kings[61] 18: 42). Actually, if the mind sits carefully on its senses, it will achieve the immortality, and the immortality will bring the mind towards these glories which will be unveiled to the mind by God. And if the servant takes heed at Elijah and he doesn't see anything of the seven passions

[60] Jesus defeats satan through the cross raised by the Heavenly Fathers. In the Old Testament was fore-symbolized this by the victory of Joshua Navi over Amalec. But hot himself was raising the cross towards God, namely as a cross of his, but Moses did, by raising his hands up. The Moses's cross was neither his death, but it was a toil, and it was helped by Aaron and Or, in that, as hierarchs of Israel.

[61] In KJB we usually call this book *1 Kings*. (E. l. t.'s n.)

being born, he "will see a small cloud which, through a work of the man, it will bring water" (3 Kings[62] 18: 43-45) out of the sea, and that means the resting of the Holy Comforter. This is for the immortality consists of this: having healthy toils and not turning towards the same ones which you have prayed God to forgive you for. This is for, if God accepts the toils of the man and the things done my man are protected against his enemies, the enemies won't be able to persevere near to the man. This is because they will see that it is not their will within the man. Then, the enemies will disappear, as it was written: "For you call the name of their gods; but I call the name of my Lord God" (*Ibid* 24). And this is because there wasn't within him the will to obey them.

12. These words do not match only those, but they match all of them who follow the will of God and who keep God's commandments. That's why those was symbols of these. But those words have been written also towards advising us, for we walk on the traces of those who fought for achieving the immortality, and who were defended by immortality against any enemy's arrow. This is for they bowed under the shelter of God and they asked for God's help and they didn't trust any of their own toils. And the shelter of God was to them as a surrounding stronghold. This was because they knew that without the help from God, they weren't able to do anything. And they said, in their humble cogitation, as the Psalmist said: "If God doesn't build up the house, the mason will toil vainly; if God doesn't defend the city, the defender will strive vainly" (Ps. 126: 1[63]). This is for, if God sees the mind that has obeyed Him with the whole mind's power, and the mind doesn't have any helper except God, God wills strengthen the mind, saying: "Do not fear, My son Jacob, you little Israel". And again: "Do not fear for I have saved you and I have called your name. You are Mine and if you cross through water, I will be with you. And the rivers won't cover you. And if you cross through fire, you won't be burnt, the flame won't consume you, for I am your Lord God, the Saint of Israel Who saves you" (Isa. 43: 1-3).

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[62] See the previous footnote. (E. l. t.'s n.)

[63] In KJB we have: Ps. 127: 1: "EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."; in ROB we have" Ps. 126: 1: "If the Lord did not built the house up, they who built it would toil in vain; if the Lord didn't defend the city, vainly would take vigil him who defends it." (E. l. t.'s n.)

So, you must listen with your mind to this assurance and dare against your enemy, saying: “Who is him who wages war to me? Who can stand against me? Who is him who sues me? Let him come closer! Lo, the Lord is my Helper. Who is him who hurts me? Lo, all of you will become worn out like an old coat, and you will be eaten by mots like a wool” (Isa. 50: 8-9). Powerful is God in order you have you together with those who live in the humble cogitation and who are defended by their humble cogitation, and their humble cogitation is their helmet around their head, by the grace of God Whom belongs the power and the glory and the mastery forever and ever. Amen.

The Word no. 5

About the Commandments Give to the Believers and about the Building Up of Those Who Want to Live Together Peacefully

1. Walking together in the way, you will take heed at any weak cogitation from within yourself, either that you must take a short break, or you eat something before the due hour. If you do out together for some passing thing, let each of you take heed at himself and not at his brother; you won’t lecture another. If you do a passing thing within your monastic cell, or if you build up something, for instance the house, or anything else, let him whop works (together) to do his job as he wishes. And if he says: “Please, teach me, for I do not know”, and there is somebody else who knows that, do not allow the spite occur, but you will say: “I don’t know”. This is for this is the humbleness according to God. If your brother does something to somebody and you see that, you won’t tell him “You have broken that”. And if he tells you: Please, teach me” and you won’t teach him, but you remain silent, that means you do not have the love of God within you but you have the evilness within you. If your brother bakes something and the result is not good, you won’t tell him “You baked that wrongly”, because of that being death to your soul, but think that if you heard that from somebody else you would get upset. By thinking so, you will appease yourself. If you sing together and somebody mistakes a word, do not tell him immediately about that in

order not to disturb him. If that word passed, let is passed. But if he tells you: Please, tall me", you will tell him. If you eat something from refectory and there is somebody among you who doesn't want that food, let him not say that he cannot eat that food, but let him force himself to eat, for God until death, and God will appease him. If you do something together and one of you breaks that up because of his weakness, you won't rebuke him, but you rather will rejoice together with him. If some brothers bring you something, you won't ask them something that hurts them. And if they let that thing within your monastic cell and some of the guests cannot restrain himself and says something that hurts you, let him who has heard that not to tall to any of the brothers, but let him keep his silence, until that thing let by those will pass, in order they heart not to be filled with the venom of the death. If you visit some strangers for something that you need, do not ask anyone about something that doesn't belong to you, so that you will be able to turn yourself unharmed back to your monastic cell. And if you hear something that you do not want, by coming back to your place, you won't tell that to your brothers. If you are at the place of some strangers, you won't dare to utter any judgment about anything in that place where you have entered, in order you example to be used, especially your hidden and shown silence. This is for all the mentioned passions are in the weak one because of his heart and because of his laziness, and because he doesn't see his own sins. And the help from God and the hope and the gentleness and the conscience and the forsaking of the own will and the forcing towards all the good things, all of these are contained by the humble cogitation.

2. And the pride and the strife and the thought of reckon yourself superior to your brothers and the despising of the conscience and the non-thinking at yourself when your brother upsets you and the question: what do I have among the things attributed to me, all of these belong to the callous (sclerotic) heart. If you are working on your handwork and your brother enters your monastic cell, you won't reckon that you have done something that is above him or above you. If you work with a weak brother, you won't hiddenly judge him by wanting you to do something superior to what he does. If your brother works on his handwork and he breaks that up, you won't tell him anything, if he doesn't tell you: "Please, brother, teach me". And if you know (how to teach him) but you remain silent, that will

be death to you. If you do your handwork as it should, according to your power, you won't tell that what yourself have done, or that what your brother has done during that week. This is because that will show the lack of wisdom. If you have started doing a passing thing together with your brothers, you won't want them to find out that your have accomplished more than they have done. This is for the thing done by man hiddenly, that thing is asked by God from the man[64]. If, because of his weakness, your brother tells you an inappropriate (unpleasant) word, you will take that joyfully. This is for, if you do not search for your word in the judgment from God, you will be committing a sin[65]. If you cohabit with the brothers and your thought wants to tis you up in a rope, you will tell to your thought: This brother is my master[66]. If you want to live in a harsher ascesis, you will take for you alone a small monastic cell, and you won't trouble your weaker brother. If a foreign brother visits you and you have heard, from before, that he is loving a certain schism, you won't rebuke him by words until his shortcoming will be shown to you. You will guard yourself not to do that what you know that it upsets your brother. If you want to take something that you need, you won't speak against you brother that "why hasn't him understood that in order him to give me that by himself?". But you will tell him daringly and with simplicity: "Please, give me that things for I need it". This is for this is the holy cleanness withing your heart. If you do not say plainly, but you whisper and judge your brother within your heart, you will be judged for that. If there occurs among you the question about some word of the Scripture, let him who know the meaning of that word to forsake his will behind his brother and to rest his brother into joy; this is for the word each one is required is that of getting

[64] In all of these it is being praise the humble cogitation. In it is shown a great gentleness. The humble cogitation is a great noblesse in the relationships with others, while the pride is rude. That's why God loves especially the things done by us hiddenly, without others knowing about that thing done by us, namely a thing which we don't try to impose ourself through.

[65] Any word you tell to somebody else, you should analyze whether that word is approved by the judgment of God. Only God has the quality of judging by knowing everything. You must try to conform yourself, through your conscience, to God's judgment. But God, generally, He doesn't judge but he forgives, or He waits for the man to correct himself.

[66] If you cannot tell to your brother a word of joy, because you reckon that he has done something wrongly, you will thing that your brother is your master, so that you fear of untying yourself in front of him, or to untie him.

humble in front of his brother[67]. He those thinks at the judgment from in front of the godlike Chair, there where he will be judged, let him do everything he can in order not to mistake with his mouth, because otherwise he won't find a good answer at that time.

3. You must not want to take care of the things of this body, in order you not to become like those animals who throw up form their stomach and cause much stench. But you must rather become an altar to God, in cleanness, by becoming inward priests, and you must always put incense on your inward altar, in the morning and in the evening, so that your altar not to run out of incense. Force yourself top always be in front of the Lord in a state of total prayer, in order you to be bestowed simplicity and innocence, and for the Lord to take away from you're the contrary things, which are: cunningness, devilish wisdom[68], curiosity, love for the self, and a naughty heart. This is because all of these will melt down the toils of them who practice it. The end of all of these takes place when the man fears God and the man's hearing obeys his conscience, according to the will of God. And this will hiddenly teach the man. If there isn't the Master of the house within the man, that unworthy man will have his house submitted to his won will and he will speak whatever he wants, because of his heart not being under the master of That One, but under his enemies[69].

If you want to start and to exit to a small passing thing, you won't despise on one another, and no one will get out by himself letting his brother behind, for that one's conscience will suffer, but let him tell to his brother, with love: "Do you want to come with me?". And if he sees his brother tired, or having his body weaken, he won't insist by telling him: "We must go now".

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[67] If you know the meaning of a word from Scripture which the brothers are talking about, but there is another brother who know that too, you will let that brother to tell it. This is for the best word you can tell on that occasion it is your humbleness. Out of your humbleness will be best shown that you have understood all the words of the Scripture.

[68] There is also a "devilish wisdom". It is that wisdom that searches for all arguments to demonstrate that there is no God, or to justify its pride and its egotistic passions. But this "wisdom" that is called also as "false knowledge", or pantheistic gnosis, it rather darkens him who practices it, by depriving him and all the realities of any meaning.

[69] He who thinks that he is master upon himself, and so he doesn't allow himself to be mastered by God, he actually will be under the mastery of his pride that is a passion upheld within him by the enemy demon. The man is himself inly into God, for the man won't lock up in himself but for the man remaining in connection with Hom Who has created the man, and the man remains in harmony with all the realities.

But he will postpone that on another date, and he will leave for his monastic cell with compassionate love. Guard yourself not to resist your brother in anything, in order not to upset him. If somebody dwells together with his Father or with his brother[70], let him now have his conscience occupied with somebody from outside, but let him be preoccupied in everything only with his cohabitants. This is the peace and the obedience. If you dwell with your Father or with your brother you won't be secretly friends with anybody, nor will you secretly send letters to somebody while hiding that form your Father or from your brothers, because you will lose both yourself and those. If you want to dwell together with a superior, you won't want to give alms to the poor, if you do not ask, firstly, your superior about your intention; you won't do anything hiddenly. If you ask about your thoughts, you won't ask after you have already done that, but you will ask in advance about that what wages war to you now, whether that is about a moving out, or about some handwork. If you want to change your handwork in order you to dwell together with another brother, or in order you to leave some brothers, you will ask about that, plainly, in advance[71]. You should ask yourself before doing anything, about the weakness of your soul or about the passions leading you to such things; and you must not ask as if you wouldn't have done that thing. So, ask yourself about your wound, saying: "LO, I have been wounded". You do this in order you to get healed of that what drives you to be wounded[72]. And if you talk about your thoughts, you mustn't be hypocrite and do not tell something instead of something else, or as that thing would have been done by somebody else, but you must tall the whole truth and prepare yourself to do that what the old men will tell you to do, because otherwise you mock on yourself and the old men.

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[70] In the Latin text is added "spiritual" as attribute of the Father.

[71] Do not ask - after you have done something - about your thought that told you to do that thing, but you must ask about your thought before materializing it. And you must do this in order you not to feel sorry because of committing something before thoroughly thinking sat that thing or asking about that thing. Only by asking in advance you will decide in total freedom whether or not you should do something.

[72] You must ask about a thing that you think at, whether you should or you shouldn't do that, before you have done that thing, but by cogitating at yourself as being in the situation of one who has done that thing, in order you to be able to feel the whole joy or sorrow consequently to that thing.

4. If you ask the old men about your wars, you won't listen to your inward thoughts more than that what the old man tell you, but you firstly will pray God saying: "Have mercy on me and that what You want give to my fathers to tell me". And thus, if you do that what your fathers tall you to do, you will find resting into God[73]. It is restful one to live together with the brothers, but if you didn't feel yourself rested, that would be because of some motifs, as for instance: the handwork, because of some self-imposed bond, because of the resting you want, because of our incapacity to endure, because of your laziness, because you cannot endure the yoke (of the brothers' presence), because you cannot do your will, because you cannot satisfy your need, because you want to bestow yourself more to the useful suffering, because you are weak and you cannot bear the tiredness (imposed you by the brother's presence), because of any motif urging your hear to get out (of your relationship with them) and to get rid of that yoke and to get out with sadness (for them), or to sun away secretly from the trouble or because there occurs among you a lack of respect and you don't remember about brotherhood because of the impediment posed to you by some evilness. It will get you rid of these thoughts my making you to rather search for the peace, in order there to be resting within your heart wherever you do. So, you must throw the contempt upon yourself, and do not talk against your brother whom you have been living in ascesis with, and you won't listen to your enemies who urge you to change their benedictions into evil deeds. Avoid condemning and do not want the condemnation of your brother to cover up your own condemnation and to you to fall under your enemies there where you are going to live. If you live to dwell in some place, you won't want to quickly carve for yourself a monastic cell to be your dwelling place, until you become familiar with the way of living in that place, lest you will have offense there, either because of the worry (caused to you), or because of seeing some ones (who you do not like), either because of resting, or because of the offense from the friends. This is for, if you are wise, you

[73] God accepts anyone's prayer. Though you are spiritually inferior, you should pray for the superior ones to tell you that what is good. Thus, you will accept that what you are told by believing that that comes from God. By that you do not humiliate your superior, for you admit that God tells him that what you are not sure that you should do.

will know in a few days everything that will be towards your death or towards your life.

5. If you had your monastic cell over to your brother in order him to remain there for a few days, you won't have your brother as under your mastery. And if you take a monastic cell for you to dwell there for a few days, take care of not breaking anything in it, neither will you build something up there, if you do not ask him who has handed that monastic cell over to you, in advance, either that thing is towards resting or not, because that would be contrary to conscience. If you dwell together with somebody, or near to him, and you receive a (commandment from him), you will keep that commandment for God, and you won't despise that commandment, neither hiddenly, nor manifestly by transgressing it. If you are appeasing yourself within your monastic cell and you have ties yourself for the hour of the eating, either for not eating something boiled, or something else, and you go out among strangers, you will avoid telling to somebody, while sitting at the table, "I don't eat this". Otherwise, all your efforts will have reached vain in the hand of your enemies. This is for the Master and the Savior said:" "Do in hidden, for Your Father to reward you visibly" (Mt. 6: 4). He who loves his toils, he will guard those in order those not to be lost. If you dwell together, if you brother calls you to any handwork, either inside or outside, you won't tell him: "Be patient, post pone that awhile", but you will quickly obey him. If you do something together, regardless what shortcoming you see to others, if you are wise[74] you won't allow your mouth to utter that in front of your brothers, because of that being death to your soul. If some brothers dwell together with you and they toil together with you for one day, you will rest them before the hour of the eating. Do not take heed at yourself, but take heed at the judgment of God. You must have God before your eyes in everything you do. If you leave for a place where you want to live either alone or with the brothers living there before you will have arrived there, and if you see there some craftsmanship damaging the things, or some harm, or that are being done non-monastic things, you won't open your mouth to criticize those ones. This is because that one is death. If you are weak in

[74] "If you are wise" it is missing from the Latin text. This adding means that criticizing his brother can have for somebody grave consequences, the wiser him is and because he could have avoided that.

your passions, you will avoid letting somebody to tell you the passions of his thoughts, as ones of a believer. This is because this thing is destructive to your soul. If there occurs among you a word causing laughter, you will avoid letting your voice being heard, because of being that a sign of the nescience and of the non-fearing of God, and of the lack of guarding withing you.

6. Because of the anger that entered the whole world these days, let nothing of what you hear to disturb you, but you must say within your hearts: "What are these in comparison to the place where we are going to enter because of our sins?". Be merciful, for God, so that you know that you guard yourself, for it is not unimportant for the believer to have at least a very small thing. If you have these with simplicity into conscience, you will leave joyfully for the resting of the Son of God into you. Otherwise, your toils from here will be vain and when you will exit your body, you will be taken to torments, according to the Scriptures. This is for the thing said previously came our Master Christ, but the dryness of our heart blinds us out because of the wills of our heart, because we love these more than we love God and we have no love for God, because we love our passions. Lo, I have been striving myself to write to you, because the previous things haven't been enough. Please, from now one fight for no longer remain you within your uncircumcised heart, but help to yourself during your few days and guard these: the humble-cogitation, the peace, the obedience, the cutting off of your will, and the love. And if you do not guard these, but if there is within you the envy and the quarrel and the strife and the raising of the anger and the speaking-against and the disobedience, you will spend your time in an evil manner and you will really leave for torments, when you will exit your bodies. That's why, my beloved ones, you must love your brothers with the holy love and you must guard your tongue in order you not to utter any quarrel word, in order you not to hit your brother. And powerful is the Master in order him to give to all of you to work and to guard (the necessary things), so that we to find mercy by His grace, together with all the saints who were pleasant to him. For His is the glory and the honor and the worshipping, now and forever and ever. Amen.

The Word no. 6.

About those Who Want to Appease Themselves in Good Quietude (Hesychia), as by Taking Heed at Themselves They to Get Far from Them Who Steal Them and to not Spend Their Time in Prison and in Bitter Slavery. These Ones Convince Their Hearts towards Things which Do Not Belong to Them by Leaving Their Own Sins

1. Somebody's love for studying the Scripture out of curiosity, it will give birth to enmity and to strife. And crying for your sin it will bring you peace. This is because of being a sin committed by that monk who sits within his monastic cell and he left behind his sins, but he studies the Scripture out of curiosity. He who occupies his heart with what the Scripture said, this or that, before he has gained on himself, he has his heart curious and very enslaved. But he who takes vigil in order him not to be kidnapped (by sin), he loves always throwing himself in front of God[75]. He who searches for comparing God to something, he commits blasphemy. And he who tries to honor God, he loves the cleanness into the fear of God. He who guards the word of God, he has known God and he fulfills His words as one who benefits of that[76]. Do not look at the high things, but you pray Gog for help, for Him to come to you and to save you from your sin[77]. This is for the things of God will come by themselves, if the place has been cleaned and it is unstained. He who leans on himself and on his knowledge, and he cherished his own will, he will gain the enmity and he won't be able to get rid of the ghost that brings him sadness in his heart. He who sees the words of the Scripture and he fulfills them according to his knowledge and he leans himself on his knowledge by affirming that it should be so, he won't know the

[75] It is being asked here not to study the Scripture while forgetting about God, and us to have God in our conscience, in the first place. Only then we will have reached the mastery over ourselves, namely we will have got rid of the slavery of the sin. He who studies the Scripture while forgetting about God, he is mastered by the pride of knowing the Scripture more than others do, but of not knowing God from direct living.

[76] Living on God gives us the power for fulfilling God's words from the Scripture. He who searches for God, he shows that he loves God. And his love for God keeps him clean of sins, namely including among those sins the pride too of studying the Scripture.

[77] While in the previous chapters have been given advices on how the monk must behave with the brother and with the old men, namely with other people, in the first chapters of this *Word* the monk is advised to search for living God, with the whole monk's zeal.

glory of God and God's richness. And he who sees but says: "I do not know, because I am only a man", he will give glory to God. In this one dwells the richness of God, according to his power and to his thought[78]. Do not want to unveil your thought before everybody, but you will do that only in front of your Fathers, in order you not to attracts sadness to your heart. You guard your mouth, so that your neighbor will be honored near you. Teach you tongue to speak the words of God into knowledge, and the lie will run away from you[79]. But he who turns himself towards humbleness, he makes the fear of God bigger within his heart. You must not want to make friends with the people having glory within the world, lets they glory will weaken because of you[80]. If somebody speaks evil about your brother and he lowers your brother and he shows you brother's sin, you won't incline against your brother, in order you not to be take into mastery by things which you do not want.

2. Your simplicity and your desire not to assess yourself[81], it will clean your heart up of evil. He who unites with his brother in some evil work, he won't escape the sadness of his heart. He who says something while cunningly having something else in his heart, he will make useless the whole his serving to God (the whole Liturgy). Do not attack yourself to somebody like this, lest you will be defiled by his defiled poison. Walk with them who lack the evilness, in order you to become partaker to their glory and cleanness. Do not have cunningness towards any man, in order not to make your toils vain. Clean your heart towards everybody, in order you to see the peace of God within yourself. This is because, as to one bitten by a viper the viper's venom penetrates the whole his body and it will harm his heart, likewise it is the evilness form the heart towards the neighbor. Its venom bites the soul and he will be endangered through cunningness. So, he who spares his toils in

[78] He who is aware of his nescience regarding God, he will receive within himself the richness of God. This is for right the sentiment of the not-knowing it is produced by the overwhelming richness of God. And this living into humbleness of the richness of God it is a way of knowing God, one matching the man's power as creature infinitely inferior to God.

[79] He who searches for the glory from people, he will urge the people to lie. But he will lie himself by not remaining into the humbleness that corresponds to the truth.

[80] If you extol those who have glory within the world, you will actually weaken their true glory.

[81] Somebody assesses himself because of wanting to see how important he is, or how much he has grown spiritually, namely out of pride.

order him not to lose them (their result), let him remove this viper from himself, namely the cunningness and the evilness.

The Word no. 7

About Virtue[82]

1. Three are the virtues[83] had by the mind in order to discern the necessary things: the impulse according to the nature, the manhood, and the motionlessness.

2. Three are the virtues for, if seen by the min within itself, the mind will think that it will have reached the immortality: the discernment, or the discerning of each deed from others, and the non-confounding it has to another[84] [85].

3. Three are the virtues which always provide the mind with light: to not see the cunningness (the evilness) of any man, to do good to them who do evil to you, and to endure, in an undisturbed manner, the things coming upon you[86]. These virtues give birth to other three even bigger virtues. Not seeing the cunningness (the evilness) (*translator's version*) of any man it will give birth to the love; doing good to them who do you evil it will bring the peace to you; and enduring the things coming upon you, without disturbance, it will bring you the gentleness.

4. Four are the virtues which clean the soul up[87]: the silence, the keeping of the commandments, the narrowing, and

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[82] In the manuscript from the Century XII, no. 78, from the Sabbatic Collection of the Library from Jerusalem, this *Word* bears the title: "Of Abba Isaiah, the Hesychast and the Presbyter, about Virtues".

[83] The discernment of each state, virtue, and duty, from others, or the right-reckoning (*t.'s n.*).

[84] It seems to be here about the capacity which the man has through his mind to distinguish himself form others.

[85] It seems to us that here is being about only two virtues. (E. l. t.'s n.)

[86] The "light" can be seen in the appeasement of the man, in his lack of disturbance when attacked by others' evilness and by the diverse hardships. All of these, if the disturb him, they will take away from him his light, or his right-reckoning.

[87] In the Manuscript no. 181 dating from the Century XIII, from the patriarchal collection (from Jerusalem), which contains an unknown text attributed to Isaiah, before the sentence: "Four are the virtues which clean up", there are the followings: "Abba (Isaiah) said also that the soul's virtues are eighteen: the love, the humbleness, the gentleness, the long-patience, the non-keeping of the evil within mind, the non-avenge, the non-anger, the non-getting upset, the non-envy, the non-condemnation, the lack of vain-glory, the mercifulness, the restraint, the

the humble cogitation. The mind always uses these four virtues: praying to God, ceaselessly falling in front of God by throwing itself in front of God, not judging any man, and being mute toward the passions speaking to it.

5. Four are the virtues which surround the soul and which make the soul breathing free from the disturbance coming from the enemies: the mercy, the non-getting-angry, the long-patience, and the shaking off of any seed of the sin trying to enter the soil of the soul. All of these are kept by resisting the contrary thing by forgetfulness.

6. Four are the virtues which help the youth to stay near to God: the every-moment meditation, the non-getting lazy, the taking of vigil, and not to assess on himself.

7. The soul gets defiled by four things: by strolling through the city, by not guarding the eyes, by making friendship with a woman and by and large by making friends with the people who have glory within the world, and by loving one's natural parents according and being familiar to them.

8. The fornication into body is increased by four things: by sleeping over to a young (young woman), by eating one's full, by frivolity in behaviors, and by adorning.

9. The soul gets darkened by four things: by hating the neighbor, by despising the neighbor, by envying the neighbor, and by speaking against the neighbor[88].

10. The soul becomes baren by four things: by wandering from place to place, by living the scattering[89], by loving the material matter[90], and by having a weak (superficial) sight.

11. The anger increases through four things: by giving and taking, by imposing your will, by wanting to teach others, and by reckoning yourself as wise.

12. Three are the things gained by the man with difficulty, and which guard all the virtues: the crying, the crying for the own sins, and the keeping of the death in front of his

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non-love for money, the compassion, the poverty, and the non-scattering" (to be seen also the *Scholium* no. 20, to the *Word no. 15* of the *Ladder* of John Climacus, G.P. 88, col. 812.

[88] One who doesn't' see the value of another, he has narrowed his sight, he has got darkened, and he doesn't receive within himself that what is luminous light. The egotism is that state that darkness the man up, by reducing the man to himself, in a liar manner. The egotism is non-communication.

[89] The wandering form place to place, the scattering, they mean non-deepening within that that is in all the things. It means remaining at the surface of the things.

[90] One cannot find within matter any profound or spiritual content.

eyes. Three are the things mastering the soul until the soul hasn't reached a certain measure, and these things won't allow the virtues to dwell within mind: the addiction, the laziness, and the forgetfulness. This is because the man wages war to his forgetfulness to the very last of his breath, because getting rid of forgetfulness requires one's struggle all the way to agony. The forgetfulness is stronger than all the thoughts and it gives birth to all the evils and it tears down, on each moment, the things built up by man[91].

13. Behold the deeds of the new man and of the former man: "He who loves his soul in order not to lose it" (Mt. 10: 39), he will guard the things of the new man. And he who wants the resting in this short time[92], he commits and he does the things of the former man, and h will lose his soul. And our Lord Jesus Christ, by showing the new man within his body, he said: "he who loves his soul he will lose his soul, and he who loves Me he will find his soul" (Mt. 5: 39). This is for He is the Master of the Peace and through Him it has been torn down "the middle wall of the enmity" (Eph. 2: 14). But He said: "I haven't come to bring peace, but sword" (Mt. 10: 34)[93]. And he says again: "Fire I have come to throw on earth and how I wish it was lit by now" (Lk. 12: 49); namely within them who follow His holy teachings there is the fire of the godhead. His disciples have found the sword of the Ghost and they have cut off with it all the body's wills. The he gave them the joy, by saying: "I am giving you MY peace, I am leaving you My peace" (Jn. 14: 27)[94].

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[91] We have here a remarkable description of the forgetfulness. The forgetfulness doesn't allow us to continue the good which we have started doing it, it makes us fall off that good, it won't allow us to grow up spiritually. The forgetfulness invades us without us willing it. The Philokalian Fathers opposed the watchfulness to forgetfulness, and the watchfulness requires a ceaseless effort of will and of awareness (*t.'s n.*).

[92] The author often called the earthly life as "this short time" (*t.'s n.*).

[93] It seems a contradiction between the fact that Jesus is the peace of the world and his affirmation that He hasn't brought peace but sword. But He has brought the sword of the forgetfulness and of the mercy, one that kills all the enmity. He has brought the sword as a fire burning everything that is evil, as it will be said in the following quote. While in his previous *Words* Abba Isaiah has been spoken about the gentle behavior a monk must have towards his brothers, now he is deepening the grounds for that duty.

[94] In Codex Sabbaiticus, after the following sentences, the *Words* and like this: "The brother asks the Oldman: What should the man do in the temptation coming upon him, or with the thought coming him from the enemy? The Oldman told him: He owes to cry in front of God's kindness, so that God will quickly help him rest, if he prays into knowledge. This is for it was written: "The Lord is my Help and I won't fear of that what the body will do to me" (Ps. 117: 9). In *Paterikon*, these wors are attributed to Abba Moses the Egyptian (G.P. t. 65, col. 288).

Behold how, they who are mastered by worries, they have lost their soul in this century, and they who have cut off their wills, they have become holy sheep of the Lord towards sacrifice, and when the Lord will show Himself into the glory of the godhead, He will call them on His right hand telling them: "Come, the blessed ones of My Father, and inherit the Kingdom prepared for you since the foundation of the world. For I was hungry and you gave Me to eat" (Mt. 25: 34-35), and the followings. And they who have lost their soul during this short time, as the found their soul in time of need, and they received multiplied payment for that what they have been waiting for to receive. And they who have been fulfilling their wills, they have guarded their sinful soul, because of being they deceived by the vanity of their richness and because of not keeping God's commandments, they reckoned that they will last all the way to the end of this century[95]. That's why the same of their blindness will be shown on the hour of the judgment, and they will be curse goats, and they will hear the fearsome decision of the Judge Who says: "Go away from Me, you the cursed ones, into the fire and into the outer and eternal darkness[96] prepared to the devil and to his angels, for I was hungry and you didn't give Me to eat" (Mt. 25: 41) and the followings. The mouth to those ones will be muted, and they won't find out what to say, because they will remember their mercilessness and their poverty[97]. Then, they will say: "Lord, when did we see You hungry and we didn't serve You?". But He will shut their mouth up, by saying: "He who did good to one of these all-unimportant ones who believed, he did good to Me" (*Ibid*).

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[95] Better said, they reckoned that they will last forever in this age, or that beyond this age there is nothing more; or they reckoned that with this age everything ends. If those had been the cases, both this time and the whole their history would have been meaningless.

[96] "The fire and the most outer darkness", it is the darkness of the ultimate non-understanding, which have bee cultivated to them by they who haven't wanted to know the truth that everything has a meaning only by coming from a conscious and loving Creator. Given their lack of knowledge, because of coming out of their lack of love, they won't have any joy, but they will live an endless torment, like a burning fire. Both of them will be at the extreme edge of the existence, somewhat outside of existence, for the superior degree of the existence is shown in the endless love and knowledge of God: the supreme Tripersonal Love.

[97] They will be poor because of not having any spiritual content. The material richness which they have been trying to gain it, it will have got melted away, and from God and form people they haven't received and they won't receive any joy, because they haven't opened by their by their deeds, to the love coming from God and from people.

14. Let's therefore examine on ourselves, my beloved ones, to see whether each of us fulfills or not the commandments given him. This is for all of us owe to fulfill the commandments, the subordinate and the leader, according to their measure. This is for the Lord rejoiced more for that poor widow's two pennies than of the rich gifts thrown into the gifts' box by the rich people (Mt. 12: 41-43; Lk. 21: 1-3). This is for God takes heed at our will. Therefore, let's not give room to our indifference withing our heart, lest the care for ourselves to separate us from God, and let's fulfill our duties according to our poverty. This is for, as the chieftain of the synagogue and his daughter receive mercy, namely the Lord resurrected the daughter (Mt. 9: 25), and as the Lord had mercy on that woman who had a spilling of blood, despite she vainly spent all her money on doctors (*Ibid* 22), before she new Christ; and as the Lord healed the centurion's servant for he believed in Him (Mt. 8: 13), likewise the Lord had mercy on the Canaanite woman and He healed her daughter (Mt. 15: 28); and the Lord resurrected Lazarus whom He loved (Jn. 11: 24), likewise the Lord resurrected the unique son of the poor widow for her tears (Lk. 7: 15. And as the Lord didn't overlook Mary who anointed His feet with chrism (Jn. 12: 2), likewise He didn't reject the sinful woman who washed His feet with her tears (Lk. 7: 38). And as the Lord called Peter and Jacob out of their fishing boat telling them: "Follow Me" (Mt. 4: 20), likewise He called Matthew who was sitting at the custom office (Mt. 9: 9). And as the lord washed up the feet of Hid disciples, he likewise washed-up Judah. And as the Ghost, the Comforter came over the Apostles (Acts 2: 4), likewise the Ghost came over Cornelius (*Ibid* 10: 44) with encouragement. And as the Lord assured Anania in Damascus about Paul, saying: "For he is My chosen vessel" (*Ibid* 9: 15), so He assured Philip in Samaria about the Ethiopian eunuch (*Ibid* 9: 27). This is for there is no bias for the smaller or for the bigger, or the richer or of the poorer, but He asks us for our will and for our faith in Him and for us to guard His commandments and for us to love everybody. This is the seal required to our soul when it leaves our body; as He commanded to His disciples, saying: "In this they will know that you are My disciples, if you love on one another" (Jn. 13: 35). But who are they whom He says about, that they will know, if they aren't the Powers staying on the right hand and on the felt hand? This is for, if the enemies see the sign of the love united with the soul,

the enemies will fearfully get far from that soul. And then all the Holy Powers will rejoice of it (of those ones' love)[98].

15. My beloved ones, let's therefore fight according to our power, in order us to gain it (the love), so that our enemies won't be able to take us into their mastery. This is for He also said: "That city that sits on the top of the mountain cannot be hidden" (Mt. 5: 15). What mountains does he speak about it not about His holy word? Therefore, by beloved ones, let's make our efforts zealously and gratefully, in order us to fulfill His word that says: "He who loves Me, he will keep My commandments" (Jn. 14: 23). Then our efforts will be like a stronghold protecting us to remain into His word, and against the hand of all our enemies, until we will meet Him[99]. This is for, if we find strength through love, there will be scattered all our enemies through His holy word that is the Mountain where the stone was cut from, without using human hands, and that crushed the idol made of gold and of other four more kids: of silver, of brass, of iron, and of burnt clay (Dan. 2: 34-35), as the Apostle said: "Put on all the weapons of God, in order you to be cable to stand against the craftsmanships of the devil. This is because of not being your struggle against the blood and against the body, but it is against the principalities, and the dominions, and the worldly masteries of this ages, and against the ghosts of the evilness from the skies" (Eph. 6: 11-12). The four principalities are these: the idol of four sorts, that is the enmity. They were made to vanished by the Holy Word of God, as it was written that that stone that crushed the idol it has become a big Mountain and it has covered the whole world (Dan. 2: 35[100]).

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[98] The justice of Christ will allow our enemies to be present on the left hand, at the judgment, in order to be shown the extent which we served them to. But by being shown our love for Christ and for people, produced within us by our faith in Him, the evil powers will run away from us, because of not being they able to endure the love. And the angels sitting on the right hand, they will rejoice of the love of each one, a love that was directed towards all the people. Then, the love will unite everybody, in an unveiled manner, and the egotism from on hearth will be then plainly shown and it will singularize them who practiced it.

[99] The word of Lord Christ about love is the highest mountain which we must climb on, so that we to become a steadfast stronghold founded on His word. But the word of Christ about live it actually is one with Christ. Christ is the highest spiritual mountain. And Christ is a mountain of the love Who calls us too to be united with Him on that height. The devils do everything they can to separate us from Christ, of from love. This is a disorder brought into God's creation, because of them wanting to show God as having created a world incapable of happiness.

[100] Out of Christ's work about love, there has been detached, as a rock out of a mountain, that Apostle's and of his descendants' word, and not by being carved out by a human hand, but by

Let's run, my brothers, under His protection, in order Him to be our escape and Him to save us from these evil powers, in order us too to have the joy together with all His saints gathered near Him from all the four quarters of the earth. This is for each of us will hear his own happiness according to his deeds. This is for powerful is His name in order not to allow our heart wandering because of the forgetfulness brought us by our enemy, and Him to protect us for us to endure the tribulations coming upon us for his Holy Name[101], according to our power, so that us too to find the mercy with those who are worthy of receiving His blessings. This is for Him are due the glory and the honor and the worshipping, to the Father and to the Son and to the Holy Ghost, forever and ever. Amen.

The Word no. 8

About Short Teachings (Sentences)

1. Abba Isaiah said: "Now I am seeing myself as a wandering horse who has myself as his master, and he who finds it he mounts on it and when he lets this horse free, another one catches it and rides it".

2. He said also: "I am like somebody who has been caught by his enemies and tied up, and they have thrown him in a muddy place, and if he shoughs out towards his Master, the enemies will beat him up to make him to shut up.

3. he said also: "I am like a tiny sparrow giving its leg to a child, and if the child has loosened up the tie the sparrow will immediately try to fly away by thinking that it has been untied. But if the child pulls the string back, the sparrow will; descend again. I see myself like this. I am saying this because nobody must be careless, until the very last of his breaths".

4. He also said: "If you ever give something to somebody and you forgives his debt, you will imitate the nature of Christ, and if you ask your debtor to pay you back you will imitate the

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Christ's power. And this Word crushed the devils' image imprinted within people, and image seeming to the people as being made of gold, but it actually is made of silver, or brass, or iron, and of terracotta, namely without power for lasting.

[101] Even the name of God uttered by the believer it has power to protect him against the enemy, for the power of the godlike name is united with a power corresponding to each of us.

nature or Adam, and if you ask him to pay an interest you will shown yourself even lower that Adam's nature".

5. he also said: "If somebody accuses you of a thing you have or you haven't done, if you keep your silence, that will be according to Christ's nature, but if tell him: What have I done? that won't be according to the same nature. And if you oppose his word with your word, that will be contrary to nature".

6. He said also: "Fulfilling your commandments (your liturgies), if you fulfill them with humbleness, as a worthless one, they will be accepted by God. And if you get your heart haughty and you remember somebody who has gone to sleep of who has neglected his duties, your efforts will be in vain"[102].

7. he also said about the humble-cogitation that it has no tongue for speaking about somebody else who neglects his job, or about somebody else who thinks evil of his neighbor, neither it has eyes to take heed at somebody's shortcomings or ears to hear things which are not beneficial to his soul. And it has nothing to talk to somebody else except about his own sins. Such a man is peaceful with all people for the commandment of God and not for friendship[103]. If somebody fasts all the time, and if he surrenders himself to great toils and commandments, except to this road (of the humble cogitation), all his efforts will be in vain[104].

8. The said also that if somebody earns a vessel for his need and when he needs that vessel, he is unable to find it, he has earned that vessel in vain. "What I am telling you is this: I fear God, for if there come to pass in the hour of the need and He finds me speaking, or angry, or daring to teach another, He won't reach him for he wants to be pleasant to people or because of wanting the people to talk about him or because of

[102] If while fulfilling your job you criticize another who is not fulfilling his job, your efforts will be in vain. Serving God but not loving your neighbor, it will cause your serving not to be accepted by God. The love for your neighbor it superior to the serving claimed by you as brought to God.

[103] Neither the friendship with another are we searching it for our interests, but for it is the commandment of God give to us in order us to love everybody.

[104] The humble cogitation is not a stranger to the love, because of not being possible to exist love without humble-cogitation. If you value on yourself more than you value another, you won' be able to love him.

his other passions. So, if God doesn't find within man the fear of God at that time, all man's efforts will be in vain"[105].

9. He also said: "If our Lord Jesus Christ hadn't healed, in the first place, all the man's passions, which He came for, He wouldn't have climbed the cross[106]. This is for, before our Lord came into body, the man was blind and mute and weak and deaf and lepper and lame and killed by all the things contrary to the nature. Buit after He has mercy on us and He came to us for us, He rose the dead and He made the lame walking and the blind seeing and the mute speaking and the deaf hearing and He resurrected the new man who is free of all weakness, and He climbed the cross. And together with Him were crucified two thieves, and that one from His right hand glorified Him and begged Him, telling Him: "remember, Lord, when you will come into Your Kingdom" (Lk. 22: 24), and him who was on the left hand blasphemed Him. This means that before waking up of its indifference, the mind is with the enemy. But when our Lord Jesus Christ wakes up our mind from its indifference and He gives to our mind to see and to distinguish all the things, and so the mind will be able to climb the cross. But the blaspheming enmity and the mind weakened up by pride, they refuse the tiredness and they turn back to indifference[107]. These ones are the two thieves separated form their friendship by our Lord Jesus Christ, as one blasphemed Him and one persevered in praying Him until he heard Him telling him: "Today you will be together with Me in heavens" (*Ibid* 45). The las one reached in Paradise and ate from the tree of the life and of the death, after practicing the robbery for the whole his life.

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[105] God cannot be within man together with the man's passions, the passion representing the man's egotism. God cannot be within a man who is exclusively preoccupied with himself. In order you to feel God, you must forget about yourself.

[106] Christ had to show, before allowing Himself to be crucified, that He was stronger than all the sufferings caused by passions, and that He was stronger even than death. He was able so to convince His apostles that he defeated the death, and He even in His death showed and even greater power and His death ahs an even greater significance for He was able to defeated death even after he allowed Himself to be brought in state of death, for He resurrected but not for turning back to His historical life, but He has opened us the life for eternity.

[107] The mind awakened from its indifference can climb up the savior cross. Otherwise, the mind wills till endure the torments of the cross, but that will be a cross not leading to the eternal life. This is because God won't see in that mind the acceptance of the self-sacrifice brought to God because of the mind's indifference, but that mind will stubbornly refuse to know God and to ask for God's mercy.

10. He also said about the Holy Impartation, that it is called as the union with God, because until we still are defeated by our passions, either by anger or by envy, either by our desire to be pleasant to people or by our vain-glory, either by hatred or by other passions of ours, we still are far from God. So, where it is our union with God[108]?

11. he also said: "If you fulfill your servings (liturgies) and after that within your heart there is moving a passion, all your efforts will be in vain. This is for God won't accept those efforts of yours".

12. Someone among the old men told him: "When the rain falls over that field that has seed in it, that will offshoot: but if the field has not seed, how will it offshoot? If somebody fight for casting out the contrary things of his heart, they will no longer move within his heart. This is for God wants the man to be like Him in everything, and that's why He cam to us and He suffered, in order Him to transform our callous nature and Him to cut off our wills and our liar knowledge which were masters upon our souls[109]. This is for the speechless beats preserved their nature, but the man changes his nature[110]. So, similarly to the way which the animal obeys the man to, we too must obey

[108] We will enjoy the union with God if we are no longer mastered by our passions which are searching through for own pleasure, or which we regress through in our egotism.

[109] "God want to make the man kike Him in everything and therefore He came to transform the man's sclerotic nature". So, God didn't come as the theory belonging to Anselm the Canterbury affirms – a theory impropriated by the Catholicism -, only for satisfying the honor of God offended by our sin, and then He left us. By the human nature assumed by Him, He communicates to us the godlike power of His godhead, in order Him to make us like Him; He fills us up with the godlike gifts. He helps us to not longer follow our egotistic wills, but us to follow His will by surpassing any egotism of ours; He sets us free from the false or from the claimed knowledge that makes of our own self the center of the universe; He helps us to know Him through a direct experience, as a center and as a spring of the existence of ours and of all the realities. If they want, all the realities will be filled up with the godhead of Christ, but without ceasing to be themselves.

[110] The animal remained submitted to the law given him by God by creation. The man by using in an evil manner his freedom and his conscience given him by God when God made the man in His image, and the man by disobeying his duty to become himself increasingly like God through is freedom and conscience, the man used his freedom and his conscience in an evil manner because he wrongly understood that he was in the image of God for reckoning himself as god, for to carve gods to himself out of the nature's forces giving him bodily satisfactions. The knowledge depends to much on the man's nature, so that the man uses it even when he no longer perceived through it the reality or the truth, but a reality or a truth imagined by the man, and therefore it becomes a imagine knowledge. The man perceives the unimportant things as important and he locks his mind to the really important things.

our neighbor, for God. Our Lord came for that[111]. Therefore, you notice how much the animal surpasses you who base yourself on the opinion of your science. So, if I want to come back to that what is characteristic to the nature, as the animal has no own will neither it has its own conscience, I must become likewise, and not only with him whom I get along and who is close to me, but also with him who opposes me. This is for this is the will of God.

13. So, he who wants to come to the resting or our Lord and not to be defeated (by the enemy)[112], he will part with the people in everything, in order him not to criticize anybody and not to praise anybody or not to justify anybody, or not to congratulate another and to show his righteousness, or not to upset somebody in any regards, and not to let any bold of enmity within his heart against the neighbor, and him to obey his will to the unwise. If you do these, you will know yourself and you will understand that what harms you. But he who is convinced that he is right and who cherishes his will, he won't be able to get rid of his enmity, neither will him be able to rest himself, because he doesn't see the things he lacks[113]. That one, when existing his body, he will have to strive in order to find mercy. And the target of all the efforts is you to persevere into God with the whole your heart and with the whole your power and you to have mercy on everybody and you to cry (for your sins) and you to pray God for His mercy and help.

14. he also said about the teaching of the neighbor, referring to the commandment of God: "Where can I know from that I have received from God to tell to somebody else: "Do this, or do that", as long as I am in repentance for my sins? This is fo

[111] God wants each man to obey his neighbor. This reciprocal obedience allowing the man to be both master of other and their subject, it makes the people equals and it also united them, or it makes the people to help on one another, by teaching and by helping on each other. In order Him to show the need for the man to obey to his fellow human, and also the need for his fellow human to obey him, the Son of God cam like man Who, by being God as well, he asks us for our obedience but He also submits Himself to us by helping us. Christ shows us the value of our fellow human by the obedience He asks us for, and also by the great help which He provides us with.

[112] There are two terms expressing the target which the monk wants to reach at: the quietude (the hesychia) and the resting (a napansis). Thise one is brought by God. On the opposite, the enemy bring disturbance and inquietude.

[113] The praising of the self is the enemy of the man for he is mastered by the enemy making the man to fear of the fact that there can be one better than he is. Such a man doesn't see, by and large, his shortcomings, namely the qualities he doesn't have.

the man who fell once he is under repentance and he has no certitude, because of not knowing if the forgiveness has been given him. This is because the man's sin surely took place, but the mercy belongs to God. And you cannot be worriless in your heart, because of the sin you have committed, until you will come to the judgment of God. And if you want to know whether you have been given the forgiveness for your sins, you must take heed at this: if nothing related to your sins moves within your heart not even when other talks you about those, and you even no longer know what those were like. Then you know that Jesus has made you partaker to His mercy[114]. But your sins are still living within you and they still master you, so that you must cry for them. You must have fear and tremble and pain if you are not worries about your past sins until you will answer in front of the judgment chair of God[115]. And if somebody asks you for teaching him something, you should tell him the truth, by giving your soul to the death and by affirming the freedom[116]. And if he came back to you without having applied your teachings in practice, and he asks you about the same things as one who hasn't used anything of what you told him previously, you will part with him because such a relationship will kill your soul. This is for it is a great thing for the man to leave his will and his self-justification which he reckons as being according to God, and to keep the word of him who teaches him according to the will of God. This is for God's man, Abba Nisterus, by seeing the glory of God and by having the sons of his sister living together with him, he didn't command them anything, but he allowed each of them to do his won will,

[114] "A certain brother from the monastery of Abba Serid asked Abba Barsanuphius: 'Abba Isaiah says that as long as the man has a pleasure for them (for sins), his sins haven't been forgiven yet. Explain me this, for the Lord. I ask you this because this thought troubles me". And Abba Barsanuphius answered him: 'The reason why Abba Isaiah said this about pleasures it is also because of them who commit the sins. This is for, something else is one to remember the taste of the honey, and something else is him having together with the memory the tasting too. So, to him who recalls with pleasure his past sins, but he doesn't commit the pleasurable things, but he opposes them and he fights against them, his previous sins have been forgiven" (Barsanuphius, *Answer no. 139* – according to the note of monk Augustine).

[115] Nothing unclean can enter the Kingdom of God. If you haven't cleaned yourself, until your death, of the pleasant memory of some one of your sins, even if committed only once, you won't enter the Kingdom of God.

[116] Do not teach somebody who hasn't asked you for it. But if he asks you for teaching him, you must tell him the truth even at the expense of you suffering the death for that. So were supposed to do the servants of the church during the communist regime. That is the way which the man can show himself free in.

either they were becoming kind or evil, and he took no care of them[117]. He asked them about Cain and Abel: what does it teach them to do this or that, while neither the Law nor the Scripture existed?". Actually, if God didn't teach the man, the man would vainly strive.

15. He also said: "If somebody told you some useless words, you should not want to listen to those words, in order you not to let your soul unkept. But you should not shame up his person by making him sad because of you not admitting the things he says, by telling him: "I do not accept that within my heart". You won't tell him that. This is because of not being you superior to the first created man who was made by God with His own hand, and who didn't benefit of his evil carelessness (indifference). Therefore, you should run away and do not want to listen to him. But take heed at not wanting to still know the things said to you, while running away only with your body. This is because, if you hear the word even only for an instant, the devils won't let go the saying heard by you, but they will kill your soul. Running away, you must run totally".

16. He also said: "Out of the things I see, the earning and the honor and the resting wage war to the man, to the death".

17. He also said: "Teaching your neighbor it is a falling of your soul; and wanting to bring your neighbor back to his good nature it is a great crushing of your soul[118]. This is because, while you teach your neighbor, by telling him: Do this or that, you will make him understand that you have the means for sleeping and tearing down your house by wanting to build up his house".

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[117] "Some of the Fathers asked Abba Poemen, saying: 'How suffers Abba Nisterus his disciples in such a condition?". Abba Poemen told them: 'If I was there, I would cover him". Abba Anuv asked him: 'And what will you tell to God?'. Sabba Poemen answered him: 'I will tell God that what He told us: 'First, you get the beam out of your eye and so you will see the straw from your brother's eye'" (Mt. 7: 4) (*Greek Paterikon*, G.P. 65, col. 586). Barsanuphius, *Answer no. 361*: "Somebody askes Abba Barsanuphius: 'Did that old man good by not correcting his disciple?'. And Barsanuphius answered him: 'Brother, the old man didn't allow haphazardly that brother unadvised. This is because he had advised that brother for many times, but the brother didn't take his advice. That's why, because of seeing that brother uncorrected, he felt that thing to the judgment of God, saying: 'God know what is beneficial to him. This is for the brother is better than me.'. This was being done by the consummate one who didn't dare to judge anyone, and that should be towards ashaming those who are nothing but they judge everybody." (*Answer no. 363*; John Climacus, *The Ladder*, note no. 3 at the *Word X*) (Monk Augustine).

[118] It is a crushing of the soul for there is manifested a big trust in himself, by him who undertakes the teaching of others.

18: He also said: "Woe to that soul who committed sins after the Holy Baptism. This is because such a man cannot be worriless, while being into sin, or once he has fallen into sin with his body, either he stole, or he did some other mistake to somebody, or he looked passionately to a body, or he tasted somebody secretly while taking care of not being seen by somebody else: or you to examine that what he has. He who does this, He despises Jesus. And somebody asked him: 'And who preserves intactly that what he has received, Father?'. And he told him: 'As him who has made a hole in a wall and he has taken money from there and he has been deceived by enemies, likewise it has happened to this one too. This is because, as he has defeated that one, he has defeated this one too. By being defeated in the unimportant things he will be defeated in the important things as well".

19. He also said: "That man who searches for power, by doing wonders and healings and by having the whole knowledge and by resurrecting the dead, but he fall into sin, he cannot be worriless and that's why he is under repentance, because he judges other and the Judge, because of despite being him in may toils, by seeing somebody in all the sins and in all carelessness, and by despising him, his repentance will be in vain, because he has rejected a limb of Christ by judging him and by not letting the judgment to the Judge God"[119].

20. He also said: "All of us are like in a hospital. One is sick in his eye, another has a wound, and all the other weaknesses which exist. And some of them are healed wounds, but when the man eats something of what harms him, his sickness reappears. So is him who, while being into repentance, he judges of despises somebody. He must renew his repentance. This is for, they who are in the hospital and suffer because of diverse helplessness, if one shouts out about his illness, will another tall him: why do you shout out because of your illness? Won't everyone think at his own illness? So, if the passion of my sins was in front of me, I wouldn't see another man sinning. This is because, by lingering all of us like in a hospital, each of us guards himself, as the doctor told him, not to eat something harming his wound. So, woe to that soul who doesn't want to run away from all the sins, because of coming many troubles to

[119] Judging a member of the Church means despising a limb of Christ, or it means fighting a limb of Christ. Each limb must help all the other limbs.

him from them who envy him and who meet him. This is because it is difficult to anyone to achieve the long-patience and the thankfulness in all the things.

21. When the people were in Egypt, they ate and drank with pleasure, though they were serving to Pharaoh. But when the Lord sent them helper, namely on Moses, in order him to liberate the people from under Pharaoh, the people felt uncomfortable and troubled, and despite all the plagues brought by God upon Pharaoh, Moses didn't trust the helplessness of the Egyptians until the time came and God told him: "I will bring one more plague upon Pharaoh" (Exod. 11: 1), and you will tell to Pharaoh: 'Release my people, because I will step upon your firstborn'. And then Moses dared. And God told him: "Speak hiddenly into the ears of My people and let each of them to ask from his neighbor silver vessels and gold vessels and clothing and put those on the shoulders of your children and you will rob the Egyptians" (Exod. 11: 2). And they spend some of those for remaking the tent.

22. So, they were saying that the old men were saying this, because the silver and the gold vessels and the clothing, they are the senses which serve to enmity. And this is a sign that if the man doesn't part with his enmity, in order him to bring fruits to God, the cover of the resting from God won't come over the man. This is because the cloud didn't overshadow the tent as long as the tent still missed something, but the cloud only overshadowed the complete tent. It was likewise regarding the built-up temple, as long as it was missing something, the cloud didn't overshadow it, but only after the temple was complete and the blood and the fats of the total burnings were introduced in it and God accepted the goof fragrance, only then the cloud overshadowed the temple. Namely, if the man doesn't love God with the whole his mind, and if the man doesn't attach himself to God with the whole his heart, the cover of the resting from God won't come over the man[120].

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[120] The temple as image and the church in reality is the house of God where the man meets God by bringing sacrifices to God or by bringing himself as sacrifice to God into Christ. The initiative belongs to God, for He was The One Who commanded to be built-up the temple, and His Son founded the Church. But the man answered those commandments by building those ones up. And Christ Who has built the Church up and Who brings Himself sacrifice as man within it, by attaching to Himself also the people who believe in Him, as His brothers, He is man but also God. In the temple as image, but in the churchly dwelling place as reality,

23. He said also that if the mind wants to climb the cross before its senses to get rested and before him getting rid of his weakness, the anger of God will come upon the man because of the man starting something above his measure before being the man healed-up of his senses[121]. And if you heart has defeated the sin by nature, and if your heart has parted with the things giving birth to sin, and if you keep in front of you the torment with the knowledge of the help given you by God, the God will remain together with you, if you don't upset God in anything, but if you cry before God and say: "Your is the mercy, Lord, of the One Who saved me, because I cannot escape the hands of my enemy without Your help". And if you take care of your heart and if you do not upset in anything either him who teaches you how God wills, that will actually be characteristic to Christ by nature. And He will guard you against all the evils. Amen[122].

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the resting of God comes over the man. The man is ridded of his worldly worries, into Christ. The man feels himself protected by the shelter providing him with the eternal life through the love of God.

[121] In his *word no. 30*, Saint Isaac the Syrians says: "Before the mind having appeased the senses". But the apparent power of the senses is rather a weakness of the senses. This is because this is shown in their too strong attachment to the material realities. The man will more easily climb the cross, or he will be able to more easily endure the cross's pains, if his senses no longer live (because of weakness), with much intensity, the pleasures or the pains of the attachment to the material realities. The increased pains felt by a man with his senses, while the man is climbing the cross, without getting the man rid of their weakness, they are also a punishment from God, or they are an absence of the power from God within that man. And the increased pain can lead the man to rebel himself against the cross, as that thief from the left hand of Christ, or the man could try to get rid of the cross.

[122] Without being strongly aware of the help coming from God, we won't search for the cross. Let's not trust that we can endure the cross without His help. But our awareness about the need for the help from Christ, it must be accompanied by our awareness of our sin, and by our awareness of our helplessness coming to us out of that cause, so that we cannot bear the cross by ourselves. "I bear the cross because of being I a sinner. But I am able to bear the cross for I have asked for Christ's help. He endures the cross within me. And only thus the cross will; be beneficial top me, for I won't be defeated by my sing of structing myself, or by my helplessness to bear my cross all the way up to the end". Abba Isaiah deepens us into the subtlest and most complex analyzes of the souly life, or better said of the spiritual life.

The Word no. 9

Commandments Given to Them Who Have Rejected (the World)[1]

1. If you have rejected the world and if you have surrendered yourself to God[2], in order to repent yourself, you won't allow your thought to bother you for your previous sins, as they haven't been forgiven to you. And you won't despise His commandments, once you reckon that He hasn't forgiven your previous sins. Tou must keep the following things to your death and you must not despise them: guard yourself against eating together with a woman, and do not be friends with the young men, neither will you sleep while you are still young, on the same mattress with somebody, except with your brother or with your Abba. But even with them, you will do that fearfully, and not recklessly. Do not disregard your eyes when you put on your clothes[3]. If you need to drink wine, you will drink up to three cups[4] and you won't transgress this commandment even for friendship. You won't dwell in a place where you have committed sin[5], and you won't despise your serving (your liturgy), in order you not to fall into the hands of your enemy. Force yourself to meditate on the Psalms, for that will guard you against the slavery to the defilement. Love all the unpleasant

[1] In Codex no. 215, of the Collection of the Patriarchy (from Jerusalem), written around the end of the Century XVI, at p. 266, third *Word* has the title: "Of the One among the Saints our Father Athanasius, the Bishop of Alexandria, towards Them Who Have Rejected the World" (Monk Augustine).

[2] In the Codex mentioned above, this text is thus: "If you have surrendered yourself to Christ, why do you still want to walk within the world? Do not touch, do not taste, do not use that what you have renounced to, once you have started in love for Christ. If you have wealth and riches, why don't you have a woman too? If you have died together with Christ through Baptism, and if you have resurrected together with Christ through faith, you will search for the realities from above, there where Christ is, and you will keep His commandments. Guard yourself all the way to your death, not to make friends with the young people" etc. (Monk Augustine).

[3] In Codex Sabbaiticus no. 408, dating form the Century IX, of from the century X, there follows: "Do not place your hand under within your bosom, because the body has many passions" (Monk Augustine).

[4] The monk Augustine gives in the notes also opinions of some other Fathers, that three cups of wine were too much (p. 88, his edition).

[5] The monk Augustine: "You won't dwell in a place where your heart fears committing a sin against God".

sufferings and your passions will be humiliated. Take care of not assessing yourself in anything[6] and take care for crying for your sins. Guard yourself against lying, because the lie banishes away the fear of God from you. Do not unveil your thought sin from or everybody[7], in order you not to offend your brother. Unveil your thoughts to your Fathers in order the grace of God to cover you up. If you see any offense, but not a mortal offense, you won't despise your brother, lest you will fall into the hands of your enemies[8]. Avoid getting enslaved to the things which you have sinned in, in order they not to be refreshed within you.

2. Love the humbleness and it will guard you against the sins. Do not love quarreling in order you not to be inhabited by all the evil. Surrender you heart towards obeying your Fathers and the grace of God will inhabit you[9]. Do not claim yourself as being wise, in order you not to fall into the hands of your enemies[10]. Accustom your tongue to say: "Forgive me!" and the humbleness will come to you.

While sitting within your monastic cell, you should ceaselessly take care of these three things: handwork, meditation, and prayer[11], so that you will cogitate each day as your last day. And you won't commit sin agaisnt God[12]. Do not

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[6] Do not try to see hos great have you become by doing some deed, or how much you have grown by doing that deed. Namely, do not cherish your own deeds.

[7] The monk Augustine gives in the note: "Do not unveil your thoughts to any man but only to those people who you have ascertained as being spiritual" (Isaiah the Syrian, *The Word no. 7*).

[8] The monk Augustine at note: "If you see someone of your brothers committing a sin but not a mortal sin, you won't despise him, you won't respect him less, you won't condemn him, because otherwise you will fall into the hands of your enemies" (at Anthony the Great, the canon no. 544).

[9] If you obey your Fathers, God will dwell within you, for the Fathers convey the commandments of God to you. Through your Fathers there is God speaking to you.

[10] By proudly affirming yourself. You will show that the devil has taken you into his mastery. This is for the devil aims to separate us from God and to divide us from one another. The monk Augustine: "Do not reckon yourself as wise. Through pride your soul will get haughty and you will fall into the hands of your enemies" (Anthony the Great, the cannon no. 63).

[11] The monk Augustine: "When you sit within your monastic cell, you must take care of fulfilling these three: handwork, reading the psalms, and the prayers (Anthony the Great, the canon no. 65).

[12] The monk Augustine: "You must thing at and say within yourself: Will I remain in this world?". And by doing so you won't commit sin against God (*idem*, canon no. 66). "By waking ourselves up, let's reckon on each day that we won't last until evening; and again, by doing to be, let's think at the fact that we won't get up again… By thinking at that and by living so on each day, we won't either sin or having any lust" (St. Athanasius, *The Life of Saint Anthony*, G.P. 26, col. 872).

be greedy for food, lets your previous sins to come back within you. Do not be lazy at any effort, lest the works of your enemy will jump within you. Force yourself in your meditation and the resting from God will quickly come within you[13]. As a ruined home from outside the city becomes a stinky place, likewise the soul of a lazy beginner will become the room for any dishonorable passion. Force yourself to many prayers accompanied by crying and God might have mercy on you and He will disrobe you of your former man who committed sins. Unite yourself with this, and the toils and the poverty and the estrangement and the unpleasant suffering and the silence will give birth to your humbleness and your humbleness will bring you forgiveness of all your sins[14]. But powerful is God, our kind Master, to strengthen us so that us to know and to do the due things, in order us to find the mercy together with all the saints who guard His commandments. Amen.

The Word no. 10

Another Word

[13] The monk Augustine noted: "Do not run away from toils and the resting from God (the hesychia) will quickly be given to you" (Anthony the Great, canon no. 68).

We have here a paradox: The more efforts you make into the good things, the more quickly and the more surely it will come to you the resting of the quietude from God. By doing the good deeds you will liberate yourself from the worries about you, you will become indifferent into troubles. You will be satisfied with the good done by you.

[14] If the humbleness brings forgiveness of all the sins, the sin will consist of the absence of the humbleness. Through humbleness you know God and the reality of the world created by God and not by us. Humbleness means framing oneself as a dot on a huge personal and impersonal line and in dependency on the infinite life of the godlike Trinity. The pride is the irrational affirmation of the self-existence of this droplet. And if many human persons do that, they will try to bring a disorder in all the things. And this is the sin. The Monk Augustine, at note: "The first state of the virtue and the beginning or our salvation and of our surety, it is the fear of God. Through this will take place the cleaning up of ourselves and the guarding of the virtues. Not everyone who is baptized will be saved too, but only him who does the deeds of God. Obviously, neither him who is tonsured in monasticism won't be saved but only if the guards the things appropriate to the monk. So, disrobe yourself of indifference and of laziness and try not to fall into the work of the devil and remain in a certain place into patience, in order you to be saved" (In the mentioned Patriarchal Codex). The fear of God is an inward witness of the soul about the presence and the power of God.

God showed to Apostle Peter not to reckon any man as "defiled or unclean" (Acts 10: 28), for his heart was sanctified so that the whole man was sanctified. But to him who has the sin and the passions within himself, no one has been sanctified. But the sinner reckons every man as being according to the passions form within his heart. And if somebody tells him: that man id a good man, he will immediately get angry within his heart[15]. So, you must avoid criticizing somebody either with your mouth, or within your heart. This is because, the less the man takes care of himself, the more he will reckon in his heart that he is a friend of God[16]. But if the man liberated himself from passions, he will be ashamed of raising his eyes to the sky, in front of God[17]. In such as case the man will see him as being very far from God.

A man who has two servants and sent them to his field commanding them to harvest his wheat and he commanded them to reap seven hectare a day. One of them had forced himself to the best of his powers to fulfill the commandment given him by the master, but he didn't succeed because that had exceeded his powers. The other one, because of being lazy, he had told to himself: "Who can fulfill this work in a day?" and he neglected his task, full of despise. And he slept for an hour, then he sat for an hour, and for another hour he kept his mouth open shifting himself "like a door on its henges" (Prov. 26: 14), and so he wasted the sunlight. In the evening their master came and he cherished the work of the industrious servant, and he threw the lazy one out of his house. So, let's not get scared of any tiredness and or any trouble, and let's use our power for working with the whole our heart. And I believe that God will receive us together with His saints. Sop, the man must pray in front of God, with much humbleness of his heart and of his body and he must not reckon himself as doing anything good in his work. And let him not believe the praises, neither

[15] A man who lacks his kindness, he can't stand to be told about somebody else that that one is a kind person.

[16] The more one is careless in cultivating to himself a certain virtue, the more he will reckon himself as having that virtue like God has it.

[17] The passionate one, he is proud, he stupidly trusts himself, and he reckons himself alike to God. He who lack the passions, he will lack the pride too, and so he will realize his nothingness and that's why he will get ashamed of reckoning himself as able to know God. He who thinks that he can easily know God, he will lower God on his level and therefore he will actually no longer see God as God.

must he get disturbed because of the heretics, and he must reconcile his heart with his enemies, and he must not allow any bitter word exit his mouth; he must not criticize them either in front of those who love them[18]. And at the end of all the things, the monk must close all the gates of his soul and he must guard his senses lest they will make him fall through them. And he must guard himself agaisnt them who bring him worldly news. Let him be satisfied with knowing his sins.

The Word no. 11.

About the Mustard Grain

The mystery of the mustard grain, as the Fathers said, it asks us to live in its image. This is for it was written: "The Kingdom of Heavens is like a mustard grain, which the man took and hid in his field. It is the smallest among all seeds but when it grows, it becomes bigger than all plants and the fowls of the skied come and nest on its branches" (Mt. 13: 31-32). The grain of mustard is the man, and the birds are his virtues. The man must follow the mustard grain in everything. This is for, by saying: "It is smaller than all seeds", he says this because one must lower himself below any man. But by that he becomes consummate due to his gentleness and due to his long-patience. And he is fiery (in growing up) for his cleanness, for not having any defilement into his body. And the things from within him are powerful for the hatred against passions. This is for he is upsetting to them who love the world. And he hast the feature of being working, if it is not hit or pressed down. About his unpleasant suffering he says: He who presses him down, he pricks him eyes for the trouble brought to his works. He must feed his dead limbs in order not to fall into stench. Let's understand him and let's follow him and let's make our limbs alike him in decomposition, I order they not to become stinky and have worms. That's why our Lord Jesue Christ made himself man in order Him to take care of us, so that us to be

[18] Here is being about the enemies from among people and not about the demons. Let's not strengthen they enmity by speaking us evil about them, but let's bring them at peace with us by telling them good words.

corrected through Him, according to Him and us to show that we are or not out of Him as seeds, and that we are out of His state, out of the humbleness of His heart, out of His gentleness and harshness. And characteristic to His mercy it is to strengthen us, according to His will. This is for His is the glory, of the Father and of the Son and of the Holy Ghost, now and forever and ever. Amen.

The Word no. 12

About Wine

1. The mystery of the wine is that of the man's nature who wants to oppose to nescience, by guarding his work healthy, so that God to receive his work with joy. The lightly painted vessel (the barrel) it is an image to the cleanness of the healthy body having removed the ugly passion away from all its parts. This is for it is impossible to serve to any pleasure, as it is impossible too to pour the wine in a vessel that isn't entirely painted or that ahs no strength in itself. Let's examine us similarly, because we cannot be pleasant to God as long as we have within us some hatred or some enmity. This is because these ones impede the man from repenting. And in the beginning the wine foams having the image of the youth that is in motion until it advances and until it reaches a peace. But there cannot be made wine without grapes, neither can one make bread without dough. Likewise, the youth cannot advance in its honey without receiving from its fathers that dough according to God and until the youth bestows itself to God and it raises its sight towards God. That's why the youth must be left inside the house until reaching a settlement. Likewise, without quietude (hesychia) and without the unpleasant suffering and without the whole tiredness according to God, it will be impossible to the youth to come to this state. If we leave the wine with the things born within it, it will become vinegar. Likewise, the youth's nature if living together with the relatives according to the body, or among other people who are not of the same doing and will, it will lose the kind of life according to God as received from the fathers. And they bury the wine vessel into the ground in order not to be taken away by the wind and so to

be lost. Likewise, it is the youth too: if it hasn't achieved its humbleness, all its toils will be in vain. If the youth taste the wine often, the wine's taste will be taken away by wind and it will be lost. This thing happens for many times to that man who shows his work. This is because all his work will be lost by the vain-glory. If they have left open the mouth of the barrel, the greedy workers of the vineyard will consume the wine. Likewise happens in the case of the much-speaking and of the frivolousness and of vanity. If they leave the wine in the way of the wind, that fact will lose the wine's image and nature. So, they hide the wine into storehouse and they place the wine under a cover. It is likewise regarding the quietude (hesychia) and the estrangement from anything. This is because it is impossible to the man to guard his toils without quietude and without non-consenting to the world's things

All of these happen to the wine until the wine will be pleasant to the worker of the vineyard, so that he will rejoice the fruits. The man must do all these things until his work will be pleasant to God. And as it is impossible to the man to dare within his heart, because of ceaselessly fearing, until the man meets God and until he sees whether his thing is consummate; and as the wine is put into the barrel, some droplets will fall on the ground if the wine has a careless master, likewise it will be lost the small thing of the man, or his fruits, it the man is careless. Let's therefore use our power, my brothers, in order to defend ourselves against those who harm us and the mercy from God and His grace will be with us, so that we will say: "According to our weakness we have been guarding the things told to us by our conscience, but the power and the cover and the forgiveness and the guilt are from You. This is because, who am I in the hands of the cunning ones whom you have escaped me from? I have nothing to give You, because I am a sinner and I am unworthy of your gifts. You have escaped me from the hand of my enemies. You are my Lord and my God. And Your it is the glory and the mercy and the cover and the help and the mastery forever and ever. Amen."

The Word 13

About Those Ones Who Have Been Fighting and Who Have Become Consummate

1. These ones are the sign (the wonders) worked by Lord Jesus before climbing the cross. This is for He says: “Then Jesus answering said unto them: Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.” (Lk. 7: 22-23). John, when he baptized our Lord Jesus, he took as image of this word that he who is baptized he must confess his deeds. So, the signs done by Lord Jesus are many. But “the blind see” means that they who look at this world with hope, he is blind; but if he forsakes this world and if he looks at the waited for hope, he will have seen[19]. Likewise, “the lame walk” means that him who desires God and who loves the bodily cogitations of his heart he is lame; but if the forsakes those ones, and if he loves God with the whole his heart, he will walk[20]. Likewise, “the deaf hear”, it means that if somebody is in scattering, he will be deaf through slavery and forgetfulness; but if somebody gather himself into knowledge, he will hear[21]. “The leppers are cleaned up” shows, for it was written in Moses’s book, that “let him who is unclean not to enter the house of the Lord”, namely everyone who has enmity towards his neighbor, or hatred, or envy, or speaking-against. But if they leave these, they will be cleaned. Finally, if the blind sees, if the lame walks, and if the lepper is cleaned, that man that died by these to the laziness, he will rise and he will be renewed, namely the Gospel will be preached to his senses which have been restrained by the holy virtues, for he has seen and he has walked and he has been cleaned. This is the answer given by you to him who baptized you.

2. This is the baptism, the unpleasant suffering into

[19] Actually, him who looks at this world hoping for something, he is blind. If he doesn’t admit but the reality of this world, he won’t see that that means having form this world only the definitive death. And by not otherwise, he is blind. But he who hopes in a life differing from the world, he sees the reality.

[20] He who remains to this world he is lame, namely he cannot move away form this world. But he who loves God, he can walk, namely he no longer remains paralyzed within this world. He moves out of this world.

[21] He who is scattered with his mind he won’t hear the voice of God Who shows him the way towards Him and the need for following Him. He won’t hear that what is essential for his life. All the things get confounded in his hearing.

humble cogitation and into quietude (hesychia)[22]. This is for it what was written about John: "His clothing was made of camel hair and his waist was girdled with a leather girdle" (Mt. 3: 4). And he lived into wilderness. These are signs of the unpleasant suffering. This unpleasant suffering firstly cleans the man up and, if the man works it and if he gains it, he will force himself to come to the cross. The cross is sign of the future immortality, when in the first place will be shut up the, mouths of the Pharisee and of the Sadducees[23]. This is because the Sadducees impropriate the way of the faithlessness and of the despair, while the Pharisee impropriate the way of the cunningness and of the hypocrisy and of the vain-glory, according to the saying: "No one dare anymore to ask Jesus since then" (Mk. 11: 24). So "He sent Peter and John to prepare for Easter" (Lk. 22: 8)[24]. This is to us an image that, it the mind sees itself as unmastered by anything, the mind will prepare itself for immortality by gathering its senses (its feelings) in a unity and it will make them a body by nourishing them through the impartation with Him in an unseparated manner[25]. And again, Christ prayed saying: "If possible, let this cup pass away from Me in this hour" (Mt. 26: 28). This word becomes ours too, meaning that if our mind wants to climb the cross it will need much prayer and much tears, and to totally obey God on every moment, by asking for the help of God's kindness, in order Him

[22] Through baptism we pleasurably impropriate a life of suffering for sins and a quietude from the part of the agitation maintained within us by our sins or by our searching for pleasures which are invited to by the world seen outside God.

[23] He who accepts the unpleasant suffering for Christ, he prepares himself for receiving the cross too, and that is a crossing towards resurrection. This is for the cross, as willing receiving of the death for God, it is the last act of the non-cherishing towards the world, or detaching oneself form the world, in order to reach at God. This detachment from the world was shown by Christ when rejecting the faithlessness of the Pharisee and of the Sadducees and we too must show it in rejecting the faithless and the hypocrites.

[24] After the Lord Jesus Christ totally defeated those ones by word, He then passed to His last deed which He showed His love, as God, for people, namely the crucifixion. Or, after He showed Himself victorious over all the passions of the living man, he passed to conquer the death through death.

[25] That mind that is no longer mastered by anything form the world, that mind will prepare itself and it will gather its senses which were previously directed towards the world, and it will aim at a sole target: at preparing itself through death towards the crossing to the immortality of the future life together with Christ Whom we see as role-model in this. The senses have become a body to the mind, a body united with Christ, namely, in the same time of one body with Christ, through the impartation with Him. And Him Who has defeated the death through cross, He imprints to the body of him who has been imparted with Him, this urge towards death and towards crossing through death to the eternal union with Him.

to strengthen the mind and to guard it until the mind will be resurrected by the holy and undefeated renewal. This is because in the hour of the cross there is a great danger[26].

3. And these things are those which were fulfilled with our Master Lord and God Jesus Christ, for us, and He has become our image (example) in everything, as the Apostle said: "In order I to known Him and the power of His resurrection and I to be made partaker to His sufferings by resembling to Him in His death for, only, us to reach that resurrection from dead" (Phil. 3: 10-11). The gall he drank for us, it is to us towards destroying all the evil lust from within us, and in order us to shut our mouths up and for us no to allow our lusts to get out of our body and to be fulfilled. The vinegar He drank is for us to quench all our daring and all our vain-disturbance[27]. That spit which they spat upon Him it is for us in order us to quench all our desire for being pleasant to people and for us to quench all the glory of this world[28]. The crown of thorns intertwined and place on His head, it is an image which we must bear like the contempt shown us on each hour, by remaining us undisturbed while enduring the curses[29]. That reed which they were hitting His head it an image to us for, while always having on our head

[26] Properly-said, Jesus doesn't pray for Himself for that cup of the death to pass away, but He does that for us. He could endure that cup by Himself, but He impropriate our fear within Him, by asking for the help from His Fathers, in order Him to make us too to ask for this help on the moment of our cross. Only with the help of the Father we can defeat the cross which we have received it in order us to defeat it, after we will have defeated all the other egotistic passions of ours through our unpleasant sufferings.

[27] The gall drank by Christ is the image of the bitterness which we must drink because of being us disgusted by the bitterness brought by our passions within us, and the vinegar is the sourness of our passions making us to reject our passions form within us.

[28] The spitting which Christ was despised with, let's reckon it the spitting coming from people when we fulfill the will of God, and also as it is the true intention within the praises forming from people. Let's therefore receive the praise from people as also a lie, one equal, in reality, to a spit.

[29] The liar crown placed on His head in order to mock His imperial power, which they do not believed in, let's reckon it as the mockery brought to us when we serve to Christ Who is the true God. Let's show ourselves too, our quality as member of the Kingdom of Christ, with humbleness, despite that making His enemies laughing at us. In everything: in accepting the gall, in accepting the vinegar, in accepting the crown of thorns, let's reckon ourselves as united with Christ. He undeservingly receives those on our behalf, while we must receive those deservingly. But He received those for us, for in union with Him us too to have the power for receiving those. He receives the crown of thorns as an undeserved mockery, because He truly is Emperor, while we must receive that crown of thorns deservingly, because of us wanting to be emperors while we are not. But by receiving it, we will escape our pride of wanting to be emperors.

the cover of the humble cogitation, us to quench all the enemy's pride. And the saying: "Jesus was handed over to he whipped before being crucified", it is an image for us to despise all the human condemnations and all the trials. And the fact that "they shared His clothes among themselves and they cast lots", it has become an image to us for us too to despise all the things of this world, before us to climb the cross, according to Apostle's word: "Accept joyfully the stealing of your wealth, by knowing that you have a better wealth (existence) in heavens" (Hebr. 10: 34).

4. The man must do these things in order him to be able to climb the cross together with Him. This is because, if you do not do the things He did, according to your power as man, you won't be able to climb the cross[30]. And the saying: It was the sixth hour when He was crucified into the sourness of the heart against the sin, for our salvation, it is an image to us for us to strengthen ourselves against all our laziness and against all our lack of courage, until our sin will die within us, as it was written that "through cross He killed the sin and all the enmity within Himself" (Eph. 2: 16[31])[32]. And the saying that when it came the nineth hour, He shouted out with a loud voice: "Eli, Eli, lama sabahtani" (Mk. 15: 34) it is ours, meaning that after enduring the pain for our passions until they will have been quenched, we will dare with the whole our humble-cogitation to shout out that towards God[33]. And in the fact that He yielded His ghost at sunset, it becomes an image to us that if our mind will be freed of all the hope in this world of the seen realities, we will have a sign of the fact that our sin will have died within us. And in the fact that "the veil was torn asunder" (Mt. 27: 51) we

[30] In order you to reach on that cross that saves you, you must climb on that cross together with Christ. But in order you to climb on the cross together with Him, you must do or endure, previously, everything that He did and endured.

[31] In KJB we have: Eph. 2: 16: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" (E. l. t.'s n.)

[32] He endures the sin impropriated by Himself in the sense that he took our guild for our sin, namely also the sourness towards the sin, as enmity against others. He killed all of these. He lives these feelings of ours without Him being their personal author, in order Him to killed them, or to produce to Himself the feeling that He killed them, in order Him to convey that feeling to us too.

[33] We too shout out after a long suffering for our passions, humbly: "My God, my God, why have you forsaken me?". Properly-said, Christ didn't shout that out for Himself, but He did it for us. But He impropriated this shouting out of ours, in order Him to communicate it to us, with filial feeling and with understanding, and not with rebellion.

have an image for us, that if our mind is liberated the interval between our mind and God will disappear. And in the fact that "the stones crumbled and the tombs were opened" (*Ibid* 52) we have an image for us that, if that death comes to us, the whole burden and blindness and the things staying over our soul, they will be broken and the senses which kill and which bring fruits to the death will be healed up and they will rise undefeated. And being shrouded in a clean linen and being anointed with aromatic oil, it also is an image for us that, after that death it will come to us a holiness engulfing the man and resting the man into incorruptibility. And the fact that "they Put Him in a new tomb which has nobody been put in before" (Jn. 19: 4) and they rolled over the door a big stone, it also is an image for us that if our ming has been liberated of all of these and the mind will get Sabbathized (rested), the mind will be in another age thinking at the new realities and taking heed at the realities which there is nothing corruptible within, and the mind will think at the incorruptible realities. It is also said that: "There where the corpse is, there will gather the vultures too" (Mt. 24: 28). Finally, the saying: "He resurrected into glory, into the glory of His Father He ascended to heavens and He sat on the right hand of the glory for the highest" (Hebr. 1: 3), it is for us too, according to the Apostle's word: "So, if you have resurrected together with Christ, you will search for the things form above, there where Christ is sitting on the right hand of God, and you will cogitate at the things form heigh and not at the things from on earth. This is for you have died" (Colos. 3: 1-3). This is for powerful is His honored name Who has mercy and Who has become image to the saints in everything, in order Him to help our weakness to forsake all our sins[34] and to find mercy together with all the ones worthy of Him. Amen.

The Word no. 14

[34] It is admitted here a power of the name itself, the power for helping us to forsake our sins and to enjoy His mercy and the communion with Him, according to our poverty. When we utter the name of Christ with faith, Himself comes to us. His name is a bridge between Him and they who utter His name with respect. When somebody utters my name, I am attracted in the connection with him.

The Deed of the Crying[35]

1. Wow to me, woe to me, because of not being I yet liberated from the fire of the Gehenna! They who attracts me towards it they are still fructifying within me and they more within my heart and within all my heart's things. They who are sinking me into fire, they are moving within my body and they want to fructify. I haven't found out yet if I will go somewhere else, it hasn't been prepared to me the straight way, I haven't been liberated yet from the works of those form the skies and who will impede me (from advancing towards this target) because of the evil things from within me. I haven't seen the Savior yet as coming to save me from those. This is because their evilness is still fructifying within me. I haven't known yet a daring between me and the Judge. I haven't been declared yet as unworthy of death. I haven't parted yet with my evil deeds. He who does the evil he won't rejoice because he will be guarded into a prison. He cannot do the will of God because of being him chained with iron chains. Neither he teaches others because of being him fenced with a wooden fence. He doesn't feel the resting, because of being him in toils, neither he eats with pleasure, because of having his neck tied. Neither he cogitates within himself at doing the evil things, but he cries into the pain of his heart because of having him sinned in everything. About all the evils and the torments caused him he says: "I am worthy of them", and he always cogitates at those which will be to him in the end. By cogitating at the punishment coming to him according to his sins, his heart still doesn't take care of not judging anyone, thought the tiredness of this torments eats his heart.

2. His meditation is a bitter sorrow. He doesn't strengthen others in order they not to get lazy. His preoccupation is to take care of what to eat. He knows the mercy of them who have mercy on him. But he doesn't taste their mercy, because of being him sad, and because he committed sin in all the things. Condemned, he doesn't answer angrily, but he endures the toils, saying: "I am worthy of them". But the laugher of his teeth

[35] With the crying starts the doing phase of advancing of the creation towards the union with God, though the crying isn't a properly-said deed nor a start for working the good. But the crying doesn't enjoy the evil either. This crying, united with our helplessness of forsaking the sin's state by committing the good, it is described in this *Word*.

(the glad carelessness) it is far from him, and he moves his head with sighs, and he thinks at the judgment chair in front of which he is going to show himself. If he hears words, he doesn't say about them as being good or bad. He doesn't' accept to hear those. If his parents are of a noble family, he will be even sadder because of thinking at the shame he will feel when they will see him in front of the judgment chair. If he knows that the judgment chair is prepared for him, he won't take heed at the many if they are good or evil. If others are ties together with him, he won't take heed at them either, nor he will cogitate together with them at what they should do[36], "because each one bears his own burden" (Gal. 6: 5). Being him attracted to hide his darkened face no man will put a word for him[37]. Because of fearing the torments, he confesses the things done by him and he reckons himself worthy to be judged for the done things.

3. So, for how long will I still get drunk without wine? For how long will I still be lazy, while having these in front of me[38]? The heart's dryness (sclerosis) had dried my eyes up and the worryingly meditation has dried up my cogitation[39]. And the scattering of my heart has brought be the forgetfulness until the hour of the darkness[40]. The needs of my body have tied me and the lost of my freedom has made me to forsake the way (towards target). I haven't had a friend to talk to me about myself, neither had I have a gift to send it to others. Hearing about mu evil

[36] He who is in the state of crying for his sins he feels himself isolated, similarly to one who doesn't do the good. But he is not contrary to other, as being the last one. He doesn't make plans together with them who are sinners at their turn, on what they have to do in their situation.

[37] In the Latin text: He has his eyes glued to the ground (Monk Augustine). Him who has a darkened, uncommunicative face, no one asks him to show his face.

[38] For how long will I still only cry for my sins while still being lazy in getting rid of my sins by doing good deeds? This sorrow for sins without the attempt to get rid of them, it is like a drunkenness without wine.

[39] Cogitating at own sins without making the effort for removing their effects by doing good deeds, it is a dry (sclerotic) cogitation.

[40] Without the effort for making good deeds, the heart will get scattered in all sorts of thoughts. And this scattering will bring the forgetfulness about doing the good deeds. And the forgetfulness can advance until the total darkening of the cogitation so that the man will not longer be preoccupied with a meaning of his life and of the world. To this state reaches one who simply cries, for a certain while, for his sins, but he doesn't start doing good deeds which to be contrary to sins. And this scattering, this forgetfulness, and this darkening are accompanied by an increased dryness of his heart.

deeds wont' allow them to know me[41]. If I pray them, they won't pay me attention. This is because they see me as I haven't rested myself yet of my pains. This is because I do not pray them with a heart stretched towards them; because the worm of my sins hasn't gained a ceaseless presence so that that to move my heart[42]. The burden of my carelessness hasn't become ye heavy upon me. I haven't still known entirely the power of the fire, once I haven't fought not to fall into fire. There is a voice in my ears that the torment is waiting for m, because I haven't really cleaned up my heart. The wounds have become deep in my body, but they haven't yet become stinky so that to force me to search fore a medicine to heal them. I cover the wounds caused me by arrows in order not to be seen by people, but I cannot stand the doctor to remove them. The doctor advised me to cove my wounds up but I have not a strong heart to endure their harshness. And the Doctor is kind and He doesn't ask me for payment, but my laziness doesn't allow me to go and see the Doctor. But the Doctor comes to me to heal me and he find me eating the things I need to get rid of my wounds. I he urges me to stop doing the present things, but the pleasure of the taste is deluding my heart[43]. When I eat, I repent, but my repentance isn't true[44]. He sends me food telling me: "Eat" it", and my bad habit doesn't allow me to accept it. At the and of all these thigns, I do not know what I should do. So, cry with me all my

[41] A true friend speaks to me about myself, namely about my prayer and about my salvation, and not about things or about pleasures which will lose me because of getting me far from myself. But neither I have gained the gift of self-knowledge, in order I to send it to those who cohabit with me. My evil deeds do not unveil my true self for it is not me within them.

[42] Until I haven't crossed from the crying for my sins to the deeds which to diminish my sins, I won't be able to covey a good influence to others, namely my gift in this regard, even if I pray them to accept it. This is because they do not see me yet rested through my good deeds and therefore I to be able to communicate them my gift.

[43] The Doctor he is speaking here about is Jesus Christ. The wounded one, because of being mastered by his laziness, he doesn't go to see the Doctor in order the Doctor to heal his wounds caused by the unseen enemy's arrows. The doctor recommends the wounds to be bandaged, namely the sins to be stopped. But the treatment is a little too harsh. When the Great Doctor comes, he sees the sinner eating with pleasure because the sinner thinks that that will get him rid of his wounds, and the Great Doctor advises the sinner not to use the things which are pleasant into this life, in order him to get rid of his wounds. But the patient is too deluded by the pleasure provided by those things.

[44] It is the same state of ambiguity of him who starts living the dissatisfaction for his sinful state, but he doesn't' have the courage of forsaking it. The food produces pleasure to him who still is in sins, but the beginning of the discontent because of sins it makes him repent for the pleasure he feels while eating, but it doesn't make him ascend above that pleasure.

brothers who know me, in order to come to me that help that is above my power and to take me into its master and I to become worthy disciple of Christ Jesus. For His is the power in all the ages. Amen.

The Word no. 15

About Rejection

1. Let's take care, brothers, of ourselves: "For the time has grown shorter by now" (1 Cor. 7: 29). And somebody cannot take care of his soul until he still takes care of his body. And as one cannot look with one of his eyes at the sky and with the other of his eyes him to look at the ground, likewise the mind cannot take care simultaneously of the things of God and of the thing of the world. This is because, those things which do not help you when you exist your body, those things will be to you towards shame if you take care of them. So, you must have God in your thought[45]. This is for HE takes heed at everything you do. You must have God in your thought, for HE looks at your thought. Be ashamed of hiddenly cogitating at things which you feel ashamed of in front of the people. This is for "after its fruits will the tree be known" (Mt. 12: 33). But likewise, the mind is known out of seeing its thoughts and the rational soul knows himself out of his contemplation (seeing).

Do not reckon yourself as dispassionate (having not passions) as long as the sin still convinces you[46]. He who has been given freedom, he won't think within himself at the things he commits contrary to nature[47]. Do not reckon yourself free as long as you still anger your Master. This is for the freedom

[45] Monk Augustine, at note, in addition: "before eyes". In the Latin translation: "Fear God!".

[46] The sin convinces the man to commit it because of being into sin a false sweetness and within man there is an inclination to commit the sin. The man is not fully unmastered by that sin, namely fully strong. He has a certain passiveness within himself, relatedly to that sin.

[47] The passion means using the freedom contrary to nature. Because also the sin or the passion which the man is attracted towards, and which the man allows himself to be attracted to, they are contrary to nature. The man reaches into this state through Adam's sin, because the man wasn't previously kept unwillingly in connection with God. Still, the man hasn't been created to be unwillingly taken into mastery by sin for an unfree existence. But the man was able to accept to be mastered by sin. Christ was the only One Whom the sin wasn't been able to take into mastery, because He was in the same time a divine Person so that He remained always and fully free.

wont' come to you until your heart still lusts for something for the world[48]. Take care of your body as a temple of God; take care of your body so that when it will resurrect to answer to God[49]. Fear God as one who is going to be held accountable, by God, for all the things done by you[50]. Cogitate within yourself[51] on each day at what passion have you defeated, before showing Him the things which you are asking for. As the field cannot bring forth fruits without water and without seed, likewise the man cannot repent without the humble-cogitation and without the tiredness of his body[52]. Through the mixing of the waves of the sky the seed will flourish, and the man flourished up by keeping the commandments of God. The faith into God and the fear of HIM, it is shown in the non-sadness of the conscience. If it has been sown, within you, the pleasure for fornication, you will sit within your monastic cell and you will take heed at opposing you thought in order you not to be kidnapped by it. Force ourself to remember about God, that He takes heed at you and if you cogitate something within your heart, He will know everything.

2. So, you must tell to your soul" If you feel yourself ashamed of sinning in front of the sinners who are alike you, how much more must you feel ashamed in front of God Who sees the things hidden within your heart?". And out of this right-reckoning of your thought the fear of God will become steadfast and you will not longer be mastered by your passions. This is that what it was written: "They who trust the Lord, as the Mount Zion they won't budge forever for they live in Jerusalem" (Ps. 124: 1[53]). He who believes that there will be a

[48] The man cannot be free as long as he still angers God Who cannot be except fully free, because God cannot be mastered by anything, for He is above all the realities and He has everything. And the man, because of attaching himself to the world that is inferior to God, he angers God not because God is jealous on man but because the man doesn't enjoy God's limitlessness which God created the man for, or for the role of partner of His.

[49] Let's not take care of your body as of one that enslaves us and that get us far from God, but as of a body that is going to be resurrected, and therefore it exceeds the worldly needs, as a body that has started to be a temple to god and that it will fully become free at resurrection, when the body will be liberated from all the slavery to the material things of the world.

[50] Until the resurrection, we still have the passions of the pain, but if we endure those patiently, we will reach at resurrection without them.

[51] "Dialogizou": cogitate in a dialogue with yourself. All the thinking of Abba Isaiah is dialogical. My debts, my good deeds are destined to somebody else, either to man or to God. But through man I see God and God asks me for I to love the man, and so I to love God.

[52] In pride and in satisfying the body pleasures there is not repentance.

[53] In KJB we have: Ps. 125: 1: "THEY that trust in the Lord shall be as mount Zion, which

judgment when he exits his body, he won't be able to judge his neighbor for any of his deeds, as one who must answer to God for all his own deeds[54]. This is for it was written: "We must show ourselves in front of Christ's judgment chair, in order each of us to take according to the deeds he did into body, either good or bad" (2 Cor. 5: 10). He who believes that there is a Kingdom of the saints, he will take care of guarding himself even in the smallest details and deeds, in order him to become a chosen vessel. This is for it was written: "The Kingdom of Heavens I like a fishing net thrown into the sea, that gathers all kinds of fish, and that was pulled out when got full"" (Mt. 13: 41-48). And the kind ones have been chosen for His holy Kingdom, and he has thrown the bas ones into Gehenna. He who believes that his body will rise according to nature (through the union according to nature with Christ) on the day of the resurrection, he must take care of cleaning his body up of all defilement. This is for it was written: "Who will change the body of our humbleness in order to make us alike the body of His glory, according to the work of His power" (Phil. 3: 21). On him whom the love for God is dwelling within, nothing in this world will ever be able to separated him from God. This is for it is written: "What will separate us from the love of Christ" The trouble or the tribulation of the famine or the nakedness or the danger or the sword?" (Rom. 8: 35). Powerful is God, in order us to be among them who haven't been separated by anything from the love of Christ, while they were in this world, in order all of us to find mercy through the power of our Lord Jesus Christ, for Him it is due the glory, together with the without-beginning Father and with of-life-maker Ghost, now and forever and ever. Amen.

The Word no. 16

About the Joy of the Soul Who Wants to Serve to God

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cannot be removed, but abideth for ever."; in ROB we have: Ps. 124: 1: "They who trust the Lord are like Zion Mountain; they won't budge forever as him who live sin Jerusalem." (E. l. t.'s n.)

[54] He who believes that there will be a final judgment for everybody for all their deeds (and this was said by philosopher Kant too), he won't judge anybody because of knowing that he will be judged for his judgments, which he can never be sure if they are right or not, and which cannot miss from, much pride and critics addressed to others.

1. First of all, I am embracing you into the fear of God and I pray you to fully satisfy Him in order that your tiredness not to be useless, but God to receive it wholly, and that to provide you with joy. This is for anyone who makes efforts and he gains out of this, he rejoices and he reckons as nothing the toils which he has been enduring, for he has learnt out of those. He who has married a woman, if she has been resting him and if she has been guarding him zealously, his heart will rejoice of her and he will trust her. He who has fought a war and he despised his death by fighting for his emperor, he has been advancing until he has been crowned. All of these are deeds belonging to this perishable life and they are committed here. But the man rejoices of them, for he has been advancing by fulfilling them. But how much joy must you cogitate that will have the soul who has started serving to God and who has consummated his work[55]? This is for at the exit from this world his work will go in front of Him and the angels will rejoice together with him for seeing him escaped from the masteries of the world. This is for, when the soul leaves the body, the angels will accompany that soul and all the powers of the darkness will come in that soul's way, by wanting to take that soul under their mastery whether they find something of theirs within that soul. But then not the angels will fight for that soul but the very deeds done by that soul. That soul's deeds will surrender that soul and they will guards that soul so that the powers of the

[55] The monk Augustin gives in the note a fragment from Codex Sinaiticus 961, dating from Century XV, p. 318: "What one should cogitate about the joy that will come to the soul that has decided to serve God and to consummate his work? Actually, at that soul's exist from this world, his thing will go in front of him and the angels of God will rejoice together with him, for they will have seen him saved from the masteries of the darkness. This is for, at the exit of the soul from this world, the angels will accompany the soul and the powers of the darkness will come in that soul's way because of wanting to impede that soul and examining that soul whether that soul has within something characteristic to them. Not the angels will be those fighting for that soul but that soul's done deeds will defend that soul from all quarters, so that the darkness's powers won't be able to touch that soul. And when that soul's deeds will be victorious, the angels will sing in front of that soul until that soul will meet God into gladness. And then, on that very moment, the soul will forget about any tiredness and about any work did in this world. Let therefore, brothers, us too to fulfill our work, by working good in our short and harsh life from here, and let's shun our thing against all evil things (against all evil work), until our minds will get rid of the temptations coming in our way from the cunning ones. This is because they will examine powerfully all our things, because of being they evil and merciless. Blessed will be him whom they don't find anything of theirs in, for hi gladness and joy will be eternal.

darkness not to touch that soul. And if that soul's deeds are victorious the angels will sing in front of those deeds until they will reach at God into gladness. On that moment the soul will forget about all the things of this world and about all this world's tiredness. Let's therefore all our power into working good during the short time from now, in order us to get our thing rid of all evils, in order us to be saved from the hands of the masters who attempt to take us with them. This is because of being they cunning and merciless.

2. So, blessed will be him whom there won't have anything of the enemies within, for that soul's joy and gladness and resting and crown will be overmeasure[56]. All the things of this world change, both they who work for life and they who were married, and all the things which I have been speaking about. My beloved brother, let's put all our power in our tears in front of God, so that His kindness will have mercy on us and so He will send us the power, until we too will defeat the masters of the darkness coming in our way, by the deeds committed by us. Let's take care with the whole our heart, let's earn to ourselves the desiring for God Who will save us from the hands of the Cunning one when the cunning one will come there in our way. Let's love to love the poor, in order that to get us rid of the love for money, when that will come in our way[57]. Let's living in peace with everyone, small or big, in order that to guard us against hatred when the hatred will come into our way[58]. Let's love all of our brothers by not having us any hatred within our heart towards anyone, neither to pay somebody evil for evil (Rom. 12: 17), in order that to guard =us agaisnt Belial

[56] They will be above the measure that characterizes the created realities; they will be joy, resting, and glory irradiating out of the godlike joy, resting, and glory.

[57] The love for poor will come into the way of our soul at the time of the leaving from the body. The poor ones, by the mercy they elicit within us, they help us to be saved. The poor ones are allowed by the oikonomia of God to exist as well. If we do not pay attention to the poor, we will despise this plan of God with them, and so we will despise their sending by God in front of us, God intending to determined us to become more human and us to get rid of our dryness of our egotistic avarice, by the presence of the poor, namely us to be saved.

[58] Like our avarice will surrender our soul to the hell when leaving our body, likewise will the hatred do that too, if we haven't been living in peace with our fellow humans. These things will be unveiled at that time, but they will be unveiled by enemies and by demons who promoted them within us by using the things tempting us within world. This is the sense which we say that the demons have become masters of the world because of closing up the world's transparence for God as work of God, by their existence "in the world's skies" (*t.'s n.*).

when he will come in our way. Let's love the humble cogitation in everything, by enduring the word of our neighbor also when hitting or condemning us. This is for this will guard us against pride when the pride will come in our way[59]. Let's earn the honor from our neighbor by not criticizing him in anything. This will guard us against the speaking-of-evil when that will come into our way. Let's despise our need for the world and the honoring of the world, in order us to ne saved of the world's criticism when it will come in our way[60]. Let's teach our tongue how to express the mediation at God, and how to speak the righteousness and the prayer, in order that to guard us against the lie when it will come in our way[61]. Let's clean up our heart and our soul of lusts, in order us to be saved of uncleanness when it will come in our way[62]. This is because of all of these trying to master our soul when leaving our body. But the virtues will help our soul, if our soul have achieved them. Who among the wisemen won't willingly surrender his soul to death in order him to escape all of those? Let's therefore use the whole our power, and great is the power of our Lord Jesus Christ to help our humbleness[63]. This is for He known (that him whom He helps) that is a man and He has given the man the repentance to the last of his breath[64]. Therefore, you will direct your thought at God so that God to guard you. Do not pay attention to your need for the world, in order you to be saved when you will forsake the things of the world and you will leave the world[65]. And the things done by you for God, you will find

[59] The pride had by us while living within world it will come in our way when our soul will leave our body. But the humble cogitation which we have been answering our pride with, it will guard us against the pride.

[60] If we have bene loving the world, at the exit of our soul that will cast an unfavorable light upon us, and that will stop us from entering the light or God.

[61] The lie practiced by us will come in our way accompanying our soul at the exit from our body.

[62] If we haven't cleaned up our heart and our body of uncleanness that too will come in our way when our soul will leave our body.

[63] Monk Augustine: "To help the man's weakness". But this can be understood also as the more power the man gives, the more he will become humble, and vice-versa: he who takes pride he will weaken in his power of shunning from sins.

[64] The repentance too is from the power of Christ. But the repentance is a testimony of the man both about his weakness and about the power for overcoming the sin committed because of weakness. The humbleness is a power into helplessness. The humbleness is a power from God given to the man in order the man to admit both his helplessness and his hope in God.

[65] The man won't be saved if he places his hope in the world's things; the man won't be saved by earning the world's things but by despising them. This will be seen at the exit from the

those as a good hope at the time of the need. You must hate the world's words, in order your heart to see God[66]. You must love praying incessantly, in order you heart to be enlightened[67]. You must not love the laziness in order you not to get sad when reaching the resurrection of the righteous. You must guard your tongue in order your heart to get enlightened. Do not love the laziness and the fear of God will inhabit you[68]. You should convey now (this fear) to the blind rich man in order you not to be despised among saints and deprived of their goods. You must have lusting for food, in order you not to be impeded by Amalec[69]. You must not hurry up in your services (in your liturgies) in order you not to be eaten by the wild beasts[70]. You must love the believers in order they to have mercy on you. You must desire for the saints in order their zeal to eat you up.

3. Remember the Kingdom of Heavens so that, by desiring it, you to be gradually attracted towards it. Think at the Gehenna in order you to hate the deed dragging you there. Waking yourself up in the morning, on each day, thing at the fact that you will be held accountable by God for any of your deeds and so you won't commit sin to HIM and so the fear of God will inhabit you. Prepare yourself for meeting God and you will do His will. Examine on yourself here, on each day, what you have tardy late in, and you won't feel fear in that hour of the death's sufferings. Let your brothers see your deeds and they won't envy you. Examine on yourself daily to see what passion have you defeated, but you won't trust yourself. This is for the mercy and the power of God actually did that for you. Do not trust yourself as being a believer to the last of your breath.

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body when the man leaves all the things of the world behind and if it is seen whether the man has attached himself too much to the world and too less to God, he won't be saved.

[66] You must hate those world's words which are praised or adorned more than necessary, which it is shown to us through that by the ideas about the world we can achieve everything, or that the world's pleasures are infinite. Only if we can see that the world is not the ultimate reality, we will be able to see God beyond the world.

[67] Here we can see the practice of the incessant prayer even in the Century IV, and the faith that the incessant prayer brings the light of Christ within heart, hinting at the practice of the hesychasts form Century XIV. The prayer keeps Christ in our conscience as a luminous light, or as meaning of our life.

[68] The fear of God means feeling the presence of the almighty God Who can give us the eternal happiness, but he also can leave us, in we do not do His will, also in the eternal happiness. And only our industriousness for fulfilling His will; it keeps woke within us the feeling of His presence.

[69] Let not your covetousness impede you from reaching at God.

[70] In order you not to be eaten by the demonic wild beasts.

Do not get haughty in your thought that you are good, because you cannot surrender yourself to your enemies[71]. Do not trust to yourself as long as you are alive, until you haven't crosses over all the masteries of the darkness[72]. Look, brother, with watchfulness, at that ghost bringing sadness to the man, because that ghost directs at you many of its traps until he will make you helpless. This is for that sadness according to God it is your joy of seeing yourself in the will of God. And that is the upset of the enemy. This is because he who tells you: "Where are you going to run, because you have not repentance?" it is the enemy. And he tells this to the man in order to determine the man to reject the restraint. But that sadness according to God it doesn't oppose the man but it tells to the man: "Do not fear, but come again" (to me). This is for by seeing that the man is helpless, it strengthens the man again, by telling him: "You have your heart sapient towards your thoughts and these ones will be eased to you"; unlike that, he who fears those will melt down under their burden. This is because he who fears their works, he shows himself as disbeliever to God. But not assessing oneself (not trying to find out what measure have you reached at) and having oneself unknown, it shows the man as not-pushed by his passions towards fulfilling his wills, but to fulfill God's wills[73]. But he who wants to say more things by word, he shows that the fear of God isn't within him. This is for the fear of God is guardian and helper of the soul, and it is a strengthening of the inward will for losing all its enemies.

4. He who searches for the honor of God (from God), he

[71] He who trusts himself he actually trusts the devil. This is because the devil makes one take pride of his own deeds, or for he has overcomes some passion is his.

[72] If you have crossed over all the masteries of temptations of the darkness, you won't trust yourself anymore; trusting yourself is too a proof that you are slave of such a mastery of the darkness and of the fact that you haven't realized that you are not free of all sins due to yourself, namely you still are submitted to your egotism and you still aren't totally surrendered to God.

[73] That sadness that is not according to God it takes place when, at the urge of the enemy, one lives the fact of not repenting and of forsaking the restraint. But the sadness according to God won't oppose the man, but the man feels that God called him to Himself and God strengthens the man's heart against the mentioned thoughts which come form the enemy. He who trusts himself and who measures his progress, he actually isn't in a connection with God, namely he doesn't feel the sadness when tempted by enemy to get discouraged and to leave his restraint. So, it is better for the man has a sadness when such temptations come and to reckon that he doesn't know himself, that him to trustfully "measure" on himself. We have here very subtle analyzes of the paradoxical states of the soul. The heart if the conscience full of feeling, or the man who can see his thoughts as opposed to it.

aims to lose all the uncleanness from within himself. This care into knowledge it will cut off his passions[74]. This is for it was written: "The worry will come over the wise man". He who has weakened, he knows the health[75]. The crowned one has been crowned for defeating emperor's enemies[76]. There are passions and there are virtues. But if we are lazy, we will be proven as traitors[77]. The heart's manhood is a help granted to the soul in order the soul to be according to God, while the laziness is a help towards evil (form the evil). The power of those who want to achieve the virtue consists of the fact that, if the fall they won't lose their courage but they will again take care of themselves to get up[78]. The tools of the virtues are the bodily toils into knowledge; the passions are born out of laziness (carelessness). Not judging the neighbor is like a wall erected into the knowledge against them who wage us wars, and judging our neighbor tears that wall down into nescience[79]. Taking care of

[74] A little earlier it has been criticized the will of the man for knowing himself. Here it is asked for that knowledge. It is good for the man to not claim that he knows his progress into virtues, but it is equally good for the man to know his passions or his helplessness.

[75] In the need for taking care of yourself it will be shown your wisdom. In living your weakness or your sickness, you will realize the values of the strength of the health which you don't have. In these formulations it is continued the description of the paradoxical state of the man who feels a joy in that sadness that he hasn't reached his consummation yet, but he fights for reaching it.

[76] He who fights for the crowned emperor, he too will be crowned. But that doesn't mean that he crowns himself.

[77] There are virtues and passions to us because we haven't the quality of unchangeability into good. Only God has that quality. But it is normal to us to persists into virtues. By impropriating the passions, we will become traitors to God and to our nature. And that happens to us by laziness. This is for the laziness isn't characteristic to our nature.

[78] One reaches the live into sins and into passions by falling, by carelessness, and by laziness, namely through a weakening of the nature. One reaches to good deeds and to virtues by raising himself up, by taking care, and by an active effort. And the nature has the possibility for the las three mentioned ones even after falling. The nature has also the possibility of the evil ones but they are not characteristic to the nature as the virtues are. This means that is more characteristic to the human nature the effort towards good than the laziness and the carelessness making the human nature to fall. The passions represent a falling off the nature, while the virtues are a strengthening into the nature. That's why the passions are lived like a torment, while the virtues are lived like a joy. But neither the passions destroy the nature entirely. The nature still can rise again. The nature can raise but only through God. It is characteristic to the normal nature to maintains itself into itself and to ascend on its normal stage by the help from God.

[79] Not judging another is like a wall defending me, through the true knowledge, against them who wage me war. This is for the non-judging of others it is a true knowledge of my worthlessness. And judging others will tear down my defense wall, by my nescience. This is

his tongue proves the man being a doer, while the lack of education of his tongue means that that man hasn't the virtue within himself[80]. The mercy gives birth to the overlooking, through knowledge, of others' mistakes, and it leads one to love, and the absence of the mercy shows that within that man there is no virtue[81]. The love gives birth to cleanness[82], the scattering gives birth to passions, and the dryness (the callousness) gives birth to anger. The ascesis of the soul consists of hating the scattering, and the ascesis of the body consists of poverty. The falling of the soul is shown in loving the scattering, and the correction of the soul is shown in the quietude (hesychia) united with the knowledge[83]. Sleeping enough is a disturbance of the body[84], and taking vigil with measure is the salvation of the heart[85]. The much sleep thickens the heart, while taking vigil with measure thins the heart[86]. But it is better for you to sleep in silence and into knowledge, than to take vigil vainly[87]. The crying without disturbance it banishes away all the evils. Non-offending the neighbor's conscience gives birth to humble-cogitation[88]. The glory from people will gradually give birth to pride. Loving to loosen yourself will banish the knowledge away,

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because judging another means not knowing myself that I am not good so that I do not have the right to judge him.

[80] He who takes care of his tongue, he shows that he forces himself to do the good deeds, while him who do not take care of his tongue, he shows that he hasn't the virtue within himself so that the virtue to master his tongue. That man who has strengthened the good within himself, he won't speak in an unbridled manner. The talkative, the chatty, he shows that he isn't strengthened into the good things and he is not preoccupied with them.

[81] The mercy determines us to overlook other's mistakes by knowing ourselves as submitted to the sins. The mercy leads us towards love. The lack of the mercy means the lack of the virtue.

[82] If I love somebody else, I will get rid of the passions which the egotism is manifested in.

[83] The soul elevated out of falling is shown in his peace united with the self-knowledge. The scattered one doesn't know on himself and he doesn't have peace.

[84] Paradoxically, sleeping enough brings a disturbance, a confusion within body. Monk Augustine adds "of passions" (a disturbance caused by passions). This is because too much bodily resting gives birth to lusts and to passions.

[85] He didn't recommend the total deprivation of sleep but he recommended one to take vigil with measure. This brings salvation to the heart by peace and by self-control.

[86] The much sleeping thickens the heart, namely the feeling. The much sleeping makes the man lacking of sensitiveness, while taking vigil with measure makes the man sensitive towards passions.

[87] Sleeping into knowledge, using the sleep with measure, by preserving the sensitiveness as also the self-knowledge, it is better than taking vigil without thinking at God.

[88] When I do not offend another's conscience, I show that I do not reckon myself as a big deal. By continuously practicing this behavior, I will progress into humble cogitation.

while the restraint of the belly will humble the passions[89]. Lusting for pleasant foods will easily wake the passions up. Adorning one's body is a catastrophe of the soul, while taking care of the body according to the fear of God it is good[90].

5. Cogitating at the judgment of God gives birth to the fear of it within heart, and trampling on the conscience banishes the virtues away form within heart. The fear of God banishes away the indifference (laziness), and the absence of the fear strengthens the indifference (the laciness). Guarding one's mouth wakes up the understanding of God, when that mouth keeps its silence into knowledge[91]. And the much-speaking gives birth to laziness and to stupidity. Renouncing to your own will in favor of your neighbor means that your mind sees his virtues, while favoring your will over the will of your neighbor shows the nescience[92]. The meditation accompanied by fear guards the soul against passions, and uttering the world's words darkness the soul by depriving the soul of virtues[93]. Loving the matter disturbs the mind and the soul[94], while the obedience renews the mind and the soul[95]. When your silence doesn't stop you from expressing your thoughts, you are proven to be one who searches for the glory from the world and for the world's ugly glory. And he who dares to unveuiol his

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[89] The more you want to loosen yourself, the more you will fall off the true knowledge. This is for you won't know yourself in depth and in the sensitive relationships with other. But especially the looseness concerning the eating will banish the knowledge away, while restraining the belly will weaken the passions.

[90] Abba Isaiah doesn't ask for an exaggerated weakening of the body. He only asks for the body not to be adorned and staffed with food. But he asks us to take care of the body while thinking that the body if from God towards being us able commit good deed through body, it is a good thing.

[91] The silence of the mouth is a sign of the knowledge of God and of understanding God. Then the mouth is silent, for the man realizes that **God cannot be expressed**. (E. l. t.'s highlighting)

[92] Monk Augustine, at note: "Affirming your will more than another's will it is a sign that you are mastered by nescience". Affirming your will means that you do not know your own sins and weakness.

[93] The worldly words, the words stranger to God, they will show a lacking-of-virtues soul. The absence of the virtues from within soul it will show the soul as darkened, namely lacking of knowledge. This is the soul that is mastered by passions. The soul won't be mastered by passions if the soul mediates in the fear of God.

[94] We love the matter when we love the bodily pleasures. And that disturbs the mind and the soul, because of no longer having the knowledge of the realities and of God, out of which are explained all the realities.

[95] When I live the humbleness in my mind and in my soul, I realize that there is a supreme Person-like reality.

thoughts to his Fathers, he will banish such thoughts away from him[96]. As a house not having either door or windows it can be entered by any snake wanting that, likewise is him who fulfills his ascesis but he doesn't guard it[97]. Like the rust consumes the iron, likewise the honor will consume you heart if you trust the honoring[98]. Like the weed intertwines with the vine destroys the vine's fruits, likewise the vain-glory destroys the monk's ascesis if the trusts his vain-glory. Before all the virtues there is the humble-cogitation, and before all the passions there is the belly's covetousness. The result of the virtues is the love, and the result of the passions it the self-justification (to reckon oneself as just)[99]. Like the worm eating the wood it destroys the wood, likewise the evilness (the sin) from within heart it will darken one's soul[100]. Throwing one's soul in front of God it gives birth to enduring the reproaches without undisturbed; and the soul's tears will be clean of all the human things. And he who cannot criticize on himself, he won't be able to endure (others') anger either[101]. He who mixes his word with the worldly words, he will disturb his mind and he will shame his mind up when his mind prays to God without having the daring (of the full trust in God). Living the world as necessary, it will make the soul to get darkened, and if one doesn't see any need for the world, it will bring the knowledge[102]. Loving the ascesis means hating the passions, while the laziness brings the passions tirelessly[103].

6. Do not attach yourself to that life that is united wityh

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[96] Telling your worldly thoughts to others means that you want to impose your thoughts and to impose yourself upon others, in order you to gain the glory from the world. But when you unveil your thoughts to the spiritual fathers, you express your stance as condemning your thought and you want yourself to be strengthens into condemning those thoughts of yours. Then you get rid of those thoughts of yours.

[97] To what avail will you build up a souly house through ascesis, if you let that house open by bragging with it?...

[98] The honoring, if you trust it, it will make you not longer be aware of your smallness and you will not longer fight for strengthening yourself into good.

[99] Justifying oneself means thinking that he is right in everything he does, namely including here the evil.

[100] The evil equals the darkness. This is because the evil is the egotism. But him who reckons himself as everything, he will no longer see anything.

[101] He who is able to criticize on himself, he can endure other's anger too, without difficulty.

[102] The true knowledge is the knowledge of God, that explains everything. He who reckons the world as necessary, he doesn't see that everything he needs comes from God, and therefore he doesn't have a true knowledge.

[103] The ascesis defeats the passions while the laziness brings the passions back.

others' life and your thought will get appeased within yourself. Do not trust your power and so the help from God will come to you. Do not have enmity on any man, because if you do otherwise your prayer won't be accepted. Reconcile yourself with everyone, in order you to have daring when praying. Guard your eyes and so your heart won't see the evil things. "He who looks at somebody with pleasure, he commits adultery" (Mt. 5: 28). Do not want to hear some reproach that makes you sad, in order you not to pay that back within your heart. Guard your ears in order you not to gather wars within yourself. Word your handwork, in order the poor to find bread. This is because non-working is death and falling of the soul. The ceaseless prayer abolished the slavery[104]. And the laziness that increases gradually, it is the mother of the forgetfulness[105]. He who has the death near into his waiting, he won't sin much. But he who waits for death to come after a long time, he will entangle himself in many sins. God takes care of cleaning the sins on the whole road of him who prepares himself for giving account of his deeds, but him who despises this and says: "I have time until reaching my end", he lives in sins. Before doing, before fulfilling something on each day, you must remember to always cogitate where you are and where you would want to reach when existing your body, and to nod be lazy within your heart not even for a way. Cogitate at the honor received by the saints and at their zeal, in order that to gradually attract you. And you just cogitate as well at the condemnations given to the sinners and you will always guard you against the evil things.

7. Accept the advice from your Fathers and you will live in peace for all the time[106]. Take heed at yourself and if your thought troubles you because of your brother being upset with you, you won't despise that thought but you will prostrate in front of your brother and ask him for forgiveness with a sad voice, until you will persuade him (to no longer be upset). Take heed at not having a dry heart towards your brother, because all of us live under the force of our enemy. If you cohabit with brothers, you won't command them anything, but you will toil

[104] The ceaseless prayer liberates you from all the worldly worries. In prayer you feel yourself free of worldly worries, for you surrender those worldly worries to God.

[105] The laziness makes you forget about the duties to do the good deeds. Or, the forgetfulness brings you the laziness to do the good deeds.

[106] That monk that follows the advice of his spiritual Fathers, he will live all the time rested of worries, or of questions, if he applies in practice that what he is told to do.

together with them ibn order you not to lose your payment. If the devils trouble you regarding the food and the shelter your poverty, by tempting you to some condemnation, you won't answer them anything but you will surrender yourself to God with the whole your heart and that will rest you. Take heed at not despising the fulfillments of your services (of your liturgies), for these ones bring light within your soul[107]. If you have done good deeds, you won't brag with those. But also, if you have done many evil deeds, you won't allow your heart get exceedingly sad, but you must insist to your heart not to allow itself to be convinced by them whom you have done those evils, and so you will be guarded against their pride, if you are wise. If you are troubled by the thought of the fornication, you will ceaselessly torment your body by humbling yourself in front of God, and you won't allow your heart to believe that your sins have ben forgiven, and thus your heart will be rested[108]. If you are troubled by envy, you must recall that all of us are limbs of Christ and that honoring or condemning our neighbor belong to all of us, and so you will find resting[109]. If the covetousness of your belly tempts you with the lust for pleasant foods, recall the lack of food and you will be rested. If the speaking-of-evil about you, done by your brother, it bothers you, you must avoid answering him and you will find resting. If the pride masters you, think at the fact that your pride will reduce all your efforts to nothing, and they who allow themselves to be overwhelmed by their pride are unable to repent, and so you will get rested. If the contempt coming to you from your neighbor wages war within your heart against him, you must think at the fact that God surrenders you in the hand of your enemies (in order you to fight) and you will find resting[110]. If the body's beauty attracts

[107] Not the egotis6tic living brings the enlightenment within your soul, because of this one locking you up into the darkness of a meaningless living, but the good done by you to others out of your responsibility towards God.

[108] Again, a paradox, or a seemingly contradictory affirmation, namely you not to believe that your sin (thought) of fornication has been forgiven to you by God, but right that will give you resting form that thought, in order that thought to no longer tempt you.

[109] If I think at the fact that all of us are limbs of Christ, I wont envy him whom I see as being more honored than I am, for the whole honoring brought to that limb of Christ will affect the whole Christ's body, namely it will affect me as well, as a limb of the same body. Neither will I condemn somebody else, in order I too not to suffer because of the condemnation brought him by me, because both of us are limbs of the same body.

[110] God lets you, by being you despised by your neighbor, to be submitted to the enemy's temptation, in order that to occasion you to endure that contempt without you getting upset.

your heart, you must think at the body's diminishing and you will find resting. If the pleasure of women is very sweet to you, you must think at all the women who dies before and where did they go, and you will get rested.

8. The discernment gets us rid of all these temptations, by comparing and by discerning them. But it will be impossible to you to achieve the discernment, if you do not cultivate it through the followings: firstly the quietude, the quietude gives birth to ascesis, the ascesis give birth to crying, the crying gives birth to the fear or God, the fear gives birth to humbleness, the humbleness gives birth to caution, the caution gives birth to love, and the love gives birth to the non-ill and dispassionate soul. After all of these the man will know that he is not far from God[111]. So, he who wants to reach all these virtues, let him be worriless about any man and let him prepare yourself to die[112]. An on each time he prays, let him understand what is that that separated him from God and he will remove that and so he will despise the world (the whole living within the world). And the kindness of God will quickly bestow him these virtues. But you must know that that man who eats and drinks with indifference, and who love something among the things of the world, he won't reach those virtues but he only deludes himself. So, I pray everyone who want to give the repentance to God, to guard himself against drinking too much wine, because that renews all the passions and it banishes away the fear of Gor from within one's soul. So, you smut ask God - with the whole your power - for sending you the fear of Him, for by desiring God to be destroyed all the passion waging war to the poor soul and which want to separate the soul from God so that the passions to master upon the soul. That's why the enemies put the whole work to wage war to the man. So, you smut not search for resting, brother, as long as you are in this body, neither must you trust yourself despite seeing yourself at some time as non-warred by passions. This is because the enemies

[111] The discernment of the right-reckoning is, according to Abba Isaiah, superior to all of these. The "non" is placed at note by Monk Augustine. If text we have: "Her is far from God".
[112] Between love and the worriless regarding the people, there seems to be a contradiction. But that is not so, if we mean by worriless of anyone the absence of the will of being praised by people. I want to pay the man the whole my attention, but I want no attention in exchange. I will be able to reach this disposition if I think at the fact that the close death deems unimportant all the things given to me by people within the world. These two uphold my ascension through the mentioned virtues.

cunningly top your passions for a while, in order to determine the man to think at the fact that he has detached his heart from his passions and that he has reached his resting, so that they could suddenly jump upon the poor soul and to kidnap that soul like on a sparrow. They do that by thinking at the fact that if they determined the man to reckon himself stronger that any sin, they would mercilessly humiliate than man by making his forgiveness even harder that for his first sins which he prayed for to be forgiven to him.

9. Let's therefore persevere into the fear of God, and let's guard our doing by fulfilling, by keeping all the virtues which impede the evilness of our enemies. Thus, the toils and the efforts of this short time do not guard only against evilness, but themselves prepare to us the crows of our soul before existing our body[113]. Our Teacher, our Holy Lord Jesus Christ, by knowing their harsh mercilessness, and for He had mercy on the mankind, He commanded with an attentive care to the heart, saying: "Take vigil on every moment, because you do not know what hour the thief will come" (Mt. 24: 42-43). Let's take vigil lest the thief will come and find us asleep! Teaching His disciples He told them: "Take heed at not burdening your hearts with food and with drink and with the worries for this life and that hour to come unannounced upon you" (Lk. 21: 34). By knowing that the evil ones are stronger than we are, and by showing to His disciples that the power belongs to Him, he told them not to fear: "Behold, I am sending you like some sheep amid wolves" (Mt. 10: 16). But He commanded them not to take anything with them for that travel (Lk. 9: 3). This was because of not having the discipled anything belonging to the wolves, so that the wolves couldn't eat them. And when the came back healthy for they kept that commandment, he rejoiced together with them thanking to God and Father for them. And He strengthened their heart by telling them: "I saw satan like a lightening falling off the sky. Lo, I have given you power to step over snakes and scorpions and over all the power of the enemy and they wont harm you" (Lk. 10: 18-19). So, He gave His Apostles the mastery and the power for fearfully fulfilling His commandment.

[113] Monk Augustine gives in the note to Codex Sinaiticus: "Brothers, let's take care of ourselves, for the time is short… and if the soul will remain into fear, the soul will become steadfast into our Lord Christ Jesus, against the evil temptations".

10. But these words are not given only to those ones, but too all the ones who fulfilled these words. This is for by loving them He told them with consummate love: "Do not fear, little flock! For your Father deigned to give you the Kingdom. Sell your wealth and give alms and you will have unworn wallets and undiminished treasures in heavens" (Lk. 12: 32-33). And after they guarded this word too, He told them: "I am giving MY peace to you, I am leaving My peace to you" (Jn. 14: 27). After convincing them about this, He also told them: "He who loves Me, he will keep My commandments and I and the Father will come and dwell Him" (*Ibid* 23). And by making them not-fearing the world, He told them: "In the world you will have troubles, but dare, for I have overcome the world" (Jn. 16: 33)[114]. And strengthening them not to get discourages into troubles, He spoke them about the joy they were to have within their hearts: "You are the ones who remained with Me in My trials. And I appoint you, as My Father appointed Me, you to eat and to drink together with me at My table" (Lk. 22: 28-30). But He didn't tell those to everybody, but only to them who remained with Him in trials. But who were them who endures with Jesus in trials, if not they who remained steadfastly in the troubles contrary to nature until they defeated those? And He told them these while climbing the cross. So, he who wants to eat and to drink at His table, let him climb the cross together with Him. And the cross of Christ is the restraint from any passions, until those passions will be abolished by restraining[115].

11. That's why His beloved disciple[116] by abolishing them, he dared to say: "I crucified myself together with Christ. And I no longer live, but Christ lives within me" (Gal. 2: 20). So, within them who have abolished the passions within themselves it lives Christ. The Apostle comforting his sons, he told them:

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[114] By assuring them that through their love for Him they will have Him and the Father within them, Christ gave them the courage not to fear the troubles from within world. In Him and into the Father they were to have peace, despite all the troubles coming from the world. And in that peace had by them, through the presence of the Trinity within them, they were to defeat the world.

[115] The cross is the killing of all passions by enduring it. Christ didn't remove the pains as consequences of our passions which He bore willingly, but He endures the pains and He totally defeated the pains though death. We, with the help of His power of suffering, we still can defeat the pains together with the passions which caused the pains within us, passions which weren't within Him. But we defeat the not by dying on the cross as He did, but by souly dying towards them together with Him.

[116] This is how the Romanian text calls Apostle Paul, in this case. (E. l. t.'s n.)

"They who belong to Christ, they have crucified their body together with their passions and with their lusts" (Gal. 5: 24). And writing to Timothy, his son, he told him: "This is for if we died together with Him we would also resurrect together with Him. If we endure together, we will also reign together". If we deny Him, He will deny us too" (2 Tim. 2: 11-12). But who would be they who deny Him if not they who did their needs according to the body by despising the Holy Baptism? This is for through His names it has been given to us the forgiveness of our sins, and through our envy the enemy comes again through sin. Our Lord Jesus Christ by knowing that our enemy's evilness if big, He has added to us the repentance to the last breath[117]. This is because, it there wasn't repentance, nobody would be saved. The Apostle knew that somebody can sin after Baptism too, so he said: "Let him who steals to not longer steal" (Eph. 4: 28). Therefore, for we have the seal of the Baptism, let's force ourselves to forsake our sins in order us to find mercy on that day. This is for He has come closer and He come "sitting on the throne of His glory and all the nations will gather in front of Him" (Mt. 25: 31-32); and each of us will be shown by the light of his candle that will be in his hand. So, the candle of him who has no oil will quench and he will be thrown into darkness, but him whose candle will lighten he will enter together with Christ His Kingdom[118].

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[117] God, by knowing since the beginning the evilness of the devil and the fact that through the devils' temptation we were to fall into sins, He has given to out nature also the possibility of the repentance. The devil doesn't have this possibility because his evilness has different proportions and it is not due to some foreign temptation, but it is due exclusively to his will. Within us the sin hasn't been born exclusively through our will and it neither erased any possibility of good, namely the regret for the perpetrated evil. The regret for the committed evil doesn't mean also the possibility of the total coming back, through ourselves, to the good. We are helped by God to do that. But the help from God is united with our regret for the forsaken good, or with our desire for good. The good is not forcedly imposed to us. The help for the full coming back to good, for exiting the sin, namely for salvation, it has come to us through Christ. This is for, by uniting ourselves with Him as man, we united ourselves with Him as God.

[118] The repentance, whose possibility has been given us by God in order us to receive the help from His Son when He were to embody Himself, it is like a candle. We must fuel up the light of that candle with the oil of our good deeds. And only if we will be lightened by the light of our candle that comes to us through Christ Who is the source of light of everybody, only then we will be able to enter the Kingdom of the Light. Only if we will be lightened by knowing and by accepting Christ as the Light of the world, as meaning of our existence, by the fact that Christ shows God as a loving Father, and as having a loving Son, we will be eternally partakers to light. The repentance is the lightened candle which illuminates our being, for

12. Lets' force ourselves, my beloved ones, to fill up our vessels with oil until we still are into body, in order our wick to illuminate, in order us to be allowed to enter the Kingdom of God. And the vessel is the repentance, and the oil form it is the working of the virtues, and the illuminating wick is the holy soul. And that soul hat has become bearer of light by his deeds, he will enter the Kingdom of Christ together with Christ, and the soul darkened by his evilness (sin) will go into darkness[119]. Therefore, fight brothers because our time has drawn closer. So, blessed is him who has this worry. This is for the fruits have got ripen and the time for harvesting has come. Blesses is him who has saved his fruit, for he will be gathered by the angels into the eternal barn[120]. But woe to them who have become tares because they will be inherited by the fire[121]. This is for the inheritance of this world, earned out of it, which are the silver and the gold and the houses and the clothes, they not only that determine us to sin, and we forsake them by leaving into the life to some. While the inheritance from God is immeasurable. "No eye has seen it, neither the ear heard it, not it has ascended to the man's heart" (1 Cor. 2: 9). And God has bestowed His inheritance to them who obey Him in this short time. And these ones earn it for the bread and for the water given by them to those in need; and for the love for people and for the cleanness of the body and by the fact of not perpetrating evil to their

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through it we see how we should be and we see also our connection with God and with our fellow humans.

[119] The darkness of the hell is the product of the devils who do not know God. So, the positive sense of the existence increases the darkness in which have started to live those souls who haven't wanted to know God, for God explains the existence and He gave happiness out of His love as fulness of life.

[120] The soul himself when has got ripen, when has got matured, it is the fruit that will be brought by angels into the storehouse of the living souls who are reciprocally loving and loving of the Kingdom of Heavens. And every soul who hasn't brought forth such matured fruits, he will be the tares thrown into the eternal fire. The material things pilled up from this world will rotten, as in a fire, in this very world. Nobody takes the material things into eternity. But by bestowing themselves to others, the material things receive an eternal value, for thought this bestowing the souls have shown their love for the people who needed those material things, during this short time, and the material things produced in the receivers the love for the bestowers. The people are eternal through their soul, and by resurrection they will raise their body too to a spiritualized life. The spiritual relationships among people in this world, either loving or unloving, they will be eternally lived forever, and they will bring happiness in the first case or unhappiness in the last case. In this world we can lie down the foundation of the eternal happy communion among us, or the foundation of the eternally tormenting egotism.

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neighbor; and for the other commandments kept by them. This is for they who keep God's commandments have resting in this age and they will be blesses by people; and when they will exit this age, or this body, they will receive an eternal happiness. And they who have fulfilled their will s in sin and in unrepentance, and who lived in the scattering of the pleasure[122], by committing their evilness through delusion and by showing their frivolity through their words and by shouting out proudly their battles and by proving the fact that they are not founded on the God's judgment, and they also prove their mercilessness towards the poor, and all other sort of sins, so that they will have their faces full of shame and they will be despised by people while still in the present age, and when they will exit this world they will be accompanied into Gehenna by their condemnation and by their shame.

But powerful is God to make us worthy of thriving in the deeds pleasant to Him, and us to guard ourselves against all evil things, n order us to be saved on that hour of the examining that will come over all the world. This is for our Lord Jesus Christ won't be too late to come and bring the reward. Ane He will send the unbelievers into the eternal fire, and to His owns He will give the due payment and they will enter together with Him and they will rest themselves into His Kingdom forever and ever[123]. Amen.

The Word XVII

About the Thoughts of the Rejection and of the Estrangement

1. Before everything, the first fight is that that

[122] New characterizations of the repentance and of the pleasure. The repentance being a regret for the sins of the egotism, it is also a forcing to coming back into communion with the others. And the bodily pleasures are accompanied by a scattering of the cogitation. They make the man not to focus on himself in order him top see the joy brought him by committing good deeds towards another. Therefore, the pleasure impedes the self-knowledge of the man, knowledge that is a light projected within man by grace, and also projected in the man's relationships with all existing realities, including God as well.

[123] Into the Kingdom of Christ there is the resting which Christ is asked for during the Orthodox burial service. That resting is the resting of the bodily needs, but also of the temptations from the evil, for they from there who will be definitively strengthened into their love for Christ and for one another, that is, in the same time, a great and uninterrupted joy.

accompanies the estrangement or the leaving alone, when you forsake everything and you leave for another place, taking with you your consummate faith and the hope and a heart strengthened against your deeds. This is because, by doing that, your thoughts will surround you in many circles and they scare you with many temptations, with the harsh poverty and with other imaginings, and they make you wonder what will you do if you fall into those, because you have nobody to take care of you. The kindness of God tests you, in order to be proven your zeal and your love for Him. Finally, if you are forsaken alone within your monastic cell, thoughts of fear will be sown within you, and those thoughts will tell you that not only the estrangement saves the man but also the keeping of the commandments does that, and it will come into your mind the memory of some people who were close to you according to the body, and those thoughts will make you wonder: “Aren’t these too servants of God?”. There will be brought within your heat fears about the uncleanness of the air, about the heaviness of your body, and also about the weakening of your heart because of deprivations. But if there are love and hope within you, the evilness of these thoughts won’t engulf you and your zeal towards God will be shown within you, namely the fact that you love God more than the resting of your body. And on them who endure (the troubles) the hardship of the estrangement, this hardship brings them to hope and the hope guards them against the things of their body. This is for you are not required only the estrangement, but you must prepare yourself to fight your enemies and you must know to throw away each of them at the right time, until, by reaching the resting of the dispassion, you will be liberated as one who will have defeated each of them one at his time.

2. I reckon that it is a great and honored things to defeat the vain-glory and to advance into the knowledge of God. This is because, he who fall into the ugliness of this evil passion or the vain-glory, he will get far from peace and he will dry his heart towards the saints and at the end of his evil deeds he will fall into the cunning pride and into the care for lying. But you, the believer, you smut have all your efforts hidden and you must take care with the toil of your heart and of your tongue, of your tongue not to unveil your toils and so to surrender those to your

enemies[124]. This is because he who has defeated and who has rejected all his body's passions and all his body's fallings through repentance, he has prepared his soul for becoming saint, so that to hand his soul undefiled over to God, in order him to be found worthy of being made a temple of His[125]. But him who loves the glory from people it will be impossible to be dispassionate. This is for desiring for glory from people it will make the envy too to inhabit him. One like this has made his soul able to obey many temptations and his heart is torn apart by devils, so that he won't be able to ceaselessly fulfill the wills of God. And his end will be his perdition[126]. But to him who has achieved the humble-cogitation, God will unveil his sins so that he will be able to know his sins[127]. Out of him who has the crying together with him, there will get out the seven devils and his soul will be nourished with the honor and with his virtues. One like this won't be preoccupied with condemning the people. This is for the memory of his sins is one with all his weapons guarding him against anger and hatred and it will help him to escape the evils coming upon him. But how could not be touched by some condemnation which to plainly be unveiled to him in front of God, him who still is mastered by his sins? So, when you cannot stand the word of your neighbor and you want to avenge yourself on him, painful wars will be stirred up within your heart because of the heard words and you eill be saddened

[124] All of us, as much as we can, we must keep hidden our toils for doing the good deeds, in order us not to fall into the passion of the vain-glory. We are tempted to make our achievements known especially through our tongue. But that means surrendering our achievements to our enemies so that they will be able to use them against us, or to make people praising us so that we to take pride of our achievements. And the enemies use our achievements for tuning them back to us associated with the temptation of the pride.

[125] The highest destination of the body is that of being made temple of God, in order God to work within is and God to whose Himself through it. This doesn't' mean a passiveness of the body. The body must be brought by the soul to a state of refusal of pleasures, and to a joy for the clean things committed through body by the soul, and through the soul committed by God. The hand of Christ wasn't totally passive when He touch by His hand, with mud, the blind's eyes. The wills of the soul as surrendered to God and manifested through body won't disappear. Both the soul and the body participate joyfully to the work of God committed through them.

[126] He who fulfills only his wills, he will live a tearing apart of his heart, because of not being able to always fulfill his wills. In the end he will live a complete slavery, by ascertaining that he is totally unable to fulfill his wills, and he is mastered by his passions, of by law, or by others people. And this is a real perdition of his as own person.

[127] He who knows God he knows his sins, and vice versa. On the opposite, he who doesn't know God he doesn't know his sins. This is because whom he would commit sin against? That one doesn't know himself, neither can he start walking on the way to correction.

by the things uttered by yourself. And the slavery will overtake you into its mastery and it will make you bless them who appease themselves in an isolated manner, and it will harshen you heart towards the people close to you, as towards ones who are outside the love. But you must rather fight for achieving your long-patience, which is victorious together with the love and which heals the sadness with the reconcilement. And these ones will be bestowed to you by your prayer to God. This is for the love and the long-patience abolish the anger towards the ones who are of the same nature; and if those ones persist within you, instead of getting angry against your neighbor you will get angry against the devils, and you will reconcile yourself with your neighbor, by having the crying and the humble-cogitation within yourself. And he who can endure, for God and for the peace of his thoughts, the word of the hostile and non-understanding man, he will be called as sons of God, and he will be able to achieve the peace of his soul, or his body, and of his ghost. This is for if these three will consent together, they armed against the law of the mind will cease (the war) too, and the slavery to the body will be abolished. He whom this will happen within, he will be called as son of God and the Holy Ghost will dwell within him, because he has become His, and for he won't ever be separated from Him[128].

3. Blesses are them whose toils have been made into knowledge. This is for these ones have rested them of any burden and they have defeated the evil work of the devils, especially of those of the cowardice which impede the man to do any good things. Thet try to bring laziness sin that mind that perseveres into God, by trying to get that mind far from this way[129]. I reckon that if there is within us the love and the patience and the restraint, the devils won't be able to do anything evil within us, especially if the mind knows that the laziness is that one that destroys everything. Anf you will

[128] One will not be able to have peace with his fellow humans if he doesn't have the peace within himself. This is a peace between mind (ghost), feeling (soul), and body. But the inwards peace comes out of the peace with God. And the peace with God is brought within man by the Holy Ghost Who brings the whole man's inward content to a consent. This is for we can achieve our inward peace only into God.

[129] In making the efforts for defeating the evilness from within himself the man must use his mind that has the knowledge of God, for that gives power to the man to fight against his sin as narrow egotism and as founded on the non-knowing the existence and the existence's meaning.

despise the laziness if you have forsaken all the seen matter[130]. Be awake towards the devils of the sadness, lest for your deep poverty and trouble you won't be able to reach the great virtues consisting in not assessing yourself and of being able to bear the cursing and of not being noticed in all the aspects of this world[131]. If you do not fight for gaining these ones, the renunciation to them it will bring crows to your soul. This is because not they who have rejected and who has become poor on the seen plan are actually poor, but they who have become poor of all evilness and who always hunger for remembering God[132]. Neither they who have seen troubles will achieve the dispassion (the liberation from passions), but they who take care of their inward man and who cut off their wills, they will take the crown of the virtues[133]. If you take care of commandments with a hot heart, you will understand them who trouble you and why they trouble you, by urging you due to laziness to move somewhere else without a cause, so that you will remain there where you are. This is because they disturb the mind in order the mind to move among many things, but also in order the mind to get lazy. But they who know their cunningness they will remain undisturbed and thanking to God for the place given to them where they to suffer. This is for the patience and the long-patience give thanks for toils and for hardships, while the people loving the laziness and the boredom and the resting, they will search for places where they to be

[130] You won't be conquered by demons if you despise the material matter understood as reality in itself and as means for pleasures. Actually, the material matter doesn't' exist in itself, but only in connection to spirit from within man, and especially in dependency to God. The "seen material matter" is the immediate mater. This is for the universal material matter, unseen in the immediate closeness, it is not a temptation to the body.

[131] Let's shun ourselves form that sadness that is united with our desire for assessing ourselves in order to see how big we are, as also from that sadness brought to us through others' reproaches or by the fact of not seeing our name tied to the special events of the world. These states are brought by the devil of the sadness.

[132] It doesn't suffice to us to be poor of material things, on the seen plan, but we must also search for the poverty of praises from others, as also we must search for the poverty in evil deeds which believe about, because of our egotism, that they enrich us spiritually. Let's always be hungry for remembering God. let's always reckon ourselves as poor in this regard. This truly enriches us.

[133] It doesn't suffice to one only the liberation form passions as liberation brought by troubles, but he also needs to take care of his inward man and to renounce to his wills in order him to achieve the virtues. Here too we have a paradox, for only by renouncing to the won will we can gain the virtues, which are the result of an intense effort. But actually, the greatest effort is that of renouncing to the own will and to fulfill God's will.

extolled, but the glory form the man it will weaken their senses and the slavery mandatorily brought by passions it will take them into mastery, and, consequently, they will leave their hidden restraint through scattering and through satiation[134].

4. And the saint said again: If the mind wants to climb the cross before the weakness of the senses to have come to an end, the anger of God will come upon that mind because of that mind having started something above its measure, because of not having healed firstly its senses. If your heart gets disturbed and you do not know how to gather it together, you will know that your deed attracts your mind to disturbance, willy nilly, and the disturbance is a state contrary to the nature from within Adam. If your heart hated the sin ad it forsook the things which give birth to sin and if you placed the eternal torment in front of you and if you estranged yourself from the things dragging your mind towards sin and if you prayer the Maker into knowledge for Him to remain with you without you upsetting Him in anything, you would be able to cry before your maker saying: "It is characteristic to Your mercy You to save me, because I cannot escape the hands of my enemies without Your help"; while saying these, you must take heed at your heart in order not to upset him who teaches you according to Christ, so that you to be in the state conform to the nature of Jesus[135]. This is because if the man did everything without achieving the humbleness and the obedience and the patience, he would still deviate to that what is contrary to nature[136]. So,

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[134] When the senses get weakened, they mix the evil within their perceptions. It is here about a moral weakness of theirs, and not about a physical weakness of the senses. This makes the man to be take into slavery by his passions. He who endures and restrains himself, he will manifest more power in his senses for having his mind focused and unscattered. A scattered mind allows the weakened senses to be invaded by the things bringing a weakening to the mind. The senses which have a moral feeling upheld by a strong mind, they will clean the passions from within perceptions.

[135] When we are into sin, we are in a state contrary to nature, as inherited form Adam. When we do the will of God, we will have been elevated to the state conform to the human nature characteristic to Christ. Our nature as assumed by Christ and as partaker to the powers coming form His as godlike Person, it will be brought back into that what is characteristic to our nature. A sit is characteristic to the body to breath clean air, likewise it is characteristic to the human nature to be nourished by the godlike powers. It is characteristic to our nature to rejoice of the godlike help and to be aware of that. Here the Orthodox teaching differs from the catholic teaching, according to which the "pure nature" is that lacking the godlike power.

[136] If the nature was in its proper state by doing everything without the help from God, the nature wouldn't need humbleness or obedience or fear of God or prayer. But if that was the case, how would the nature be into that what is characteristic to the man?

the man must surrender the whole his heart to obeying God, and the man must pray truly God, saying: "Lord, I am in front of You, make me worthy of Your will, because I do not know what is useful to me. Be you the One Who fights, because I do not know they evilness"[137]. And if you work according to Christ's nature, He won't let you go strayed in something. But if you do not fulfill but a sole commandment, you haven't surrendered yourself yet to obeying Him and He woo won't take care of you. This is for as a little place cannot help him who works for cleaning that field up of tares, and that's why if he sows the seed in that field he won't be able to make sprouting the things according to the nature together with the things contrary to nature because the last ones will chock up the first ones, because of having the last ones deeper roots, likewise, if you do not clean yourself of your bodily wills, you won't be able to guard yourself against the sin, if you do not guard yourself against the things which give birth to sin.

5. And these ones are the weakness of the soul, that is the evil mother of the sin. And this idleness will give birth to a will favorable to itself. And this one and its looseness will give birth to contempt[138]. That heart that wants to live by itself, it will give birth to the collaboration with the world, it gives birth to your urge to search for the things which do not differ from you, it gives birth to your desire for giving your hearing to him who speaks evil about others, it gives birth to your impulse for hearing words and to convey the words you heard to others, it gives birth within you to your impulse for searching for the world's things, it gives birth to your impulse for teaching him who doesn't ask you for that, it gives birth to your impulse for biting your neighbor and it gives birth to many other evils. If

[137] The man cannot do the deeds characteristic to the man because of not being him able to liberate himself from the enemy's powers without the help from God. The man doesn't' even know what is beneficial to him without being him enlightened by the light from God. That's why, the man's will in itself doesn't know what it has to do. That's why the man prays to God to unveil him His will, so that the man to know it and to fulfill it in his own interest. The man doesn't know through himself either the evilness as coming from the devil and as being evilness. The man thinks, because of his pride, that everything he wants is good, and so he submits himself to temptations.

[138] The own will isn't narrow and it doesn't want to be restraint, but it wants to do everything. This will for looseness, which is reconciled to laziness, and which doesn't want to be commanded to do anything, it despises the restraint imposed to it by the will of God, a restraint that, on the other hand, it deepens the man into the spiritual realities which are the good realities.

somebody has truly advance, of if the wants to advance, let him guard himself with knowledge against the things which give birth to sins, and let him guard himself against those sins which weaken the man through themselves. And he who fights, he will see these and the bitterness brought by these, unlike him who despise s the fight and so he prepared the eternal torment to himself. He who fears the weakness of his body he won't reach that according-to-the-nature state. But if he falls in his knees in front of God in all his toil, powerful is God for resting him[139]. Thus, like Ghedeon, if he hadn't broken the pitchers, he wouldn't have taken the candles in his hand and he wouldn't have seen their light (Jud. 7: 19), likewise if the man did not despise his body, he wouldn't see the light of the godhead[140]. Likewise, if the mind is strengthened and it is prepared to follow the love that quenches all the body's passions, because of being "long0patient and kind" (1 Cor. 13: 4), that heart will hate the envy and the pride and it will cogitate according to the nature and it won't allow anything contrary to nature to master it, but it will powerfully oppose the things which are contrary to nature, until it will remove those form nature. And if the true mind becomes a chief of the soul, these things won't happen when the soul remembers all the injustice perpetrated by himself contrary to nature during the whole time when he has been mixed with the natural things[141].

6. Our Master Jesus Christ, when He had mercy on His Saints, he separated the thieves on the cross. This was because He was in the middle between the two crucified thieves. And the

[139] He who fears the weakness of his body he won't fight to clean himself of the passions which bring him to the non-conform-to-nature state. But is he fall into prayer to God, and if he asks God for help, God will give him power to fulfill the oils of cleaning himself up of passions and him to feel rested even in toils.

[140] We have here a continuation of the idea that the man doesn't accomplish himself as man except into God, and by surpassing his body as existence in itself. When the man remains alone and separated from God, the man doesn't see the godhead and he doesn't willingly broaden his knowledge. The man who lives by himself he gets weakened because of being taken into mastery by his passions.

[141] Iail, the wife of Ahasuerus, she kills Sisara, who was the enemy of Haver, it is the mind that, because of love for that what is characteristic to the nature, it will kill the pride installed within it, and there will remain only that what is according to nature. That is a fight fought right within himself buy the man, against the evil that has entered within himself, in order the man to remove the evil from within himself. But the man fights this fight with the help from God, like Iail killed Sisara using as tick form the holy tent. In continuation will be affirmed that the good and godlike things are according-to-nature, unlike the absence of the good and godlike power within man it will lower the man's nature to that what is contrary to it.

one from the left hand get disturbed, by knowing that the thieves' ugly friendship had come to an end, because of seeing the thief form the right hand who was looking at Christ with humbleness and with fear, saying: "Remember me, Lord, when you will come into Your Kingdom" (Lk. 23: 42). So, it is clear that they were no longer friends, neither the one from the left hand will any longer be able to pull the one from the right hand back to the evil thoughts. They who haven't reached this state yet, they fall and they rise together, like those ones, until the mercy comes to them. So, it if good for each one to take care of understanding his things with fear and with humble cogitation, as the one from the right hand did. This is for the humble cogitation gives one power to endure the contempt. So, when one part with the one from the left hand, he knows exactly all his sins he did to God. This is because one won't be able to see his sins if he doesn't with them through a painful separation. They who have reached this measure, they have found the crying and the prayer and the shame in front of God, by remembering their ugly friendship (with other) into passions[142]. But powerful is God to strengthen them who hiddenly work into the humble cogitation. And God's is the honor and the glory forever and ever. Amen.

The Word XVIII

About the Forgiveness (not-Keeping-in-Mind) of the Evil

1. The All-Saint Apostle Paul commanded to his sons, telling them: "The Lord is nearby. Do not burden yourself with any worry. But into everything, through prayer and ask, with thanksgiving, let your asks be shown to God. And the peace of God will master within your hearts" (Phil. 4: 5-7). And in the whole Gospel according to mark, our Lord tells to his disciples: "Forgive the sins of them who did wrong to you, in order your too to be forgiven by your Father (Mk. 11: 26; Mt. 6: 14). The

[142] One doesn't' know his sins until he parts with them. This is because, until the man still commits his sins with pleasure, he won't know God towards Whom certain deeds are sins. In pantheism there are not sins. That's why there is no humbleness, no prayer, and not crying for sins. The thief from the right hand reached all of these. The thief from the left hand he remained in darkness, in indifference, and in pride.

word of the Lord is fearsome, because if you do not see your heart clean towards everyone, you won't ask God for anything because otherwise you will reproach to God, because you are sinner and being upset with your neighbor, you still tell Him Who knows the hearts: Forgive my sins". One like this doesn't pray with his mind, but with his lips, into nescience. This is because him who truly wants to pray to God with his mind, into the Holy Ghost and with a clean heart, he examines, before praying, his heart, whether or not his heart is unburdened by any worry about the man. And if he doesn't do that, he will deceive himself. This is because, in such a case, there will be nobody to listen to him, because his mind doesn't pray but it only fulfills the habits according to the canon. But he who wants to work cleanly, he will firstly examine his mind on what his mind has within. Thus, if you say: "Have mercy on me", you too should have mercy on him who prays you; and if you say: "Forgive me", you too, the unworthy one, you should forgive too. And if you say: "Do not recall my sins", you too must not refuse forgiving the sins of your neighbor. And if you say: "Do not recall the evils did by me either willingly or forcedly – thought there is not forced circumstances – you must not think anything against any man. If you haven't reached yet to do these, you will pray vainly. This is because God won't listen to you, according to the Scriptures, when you ask Him: "Forgive me". You also say into your prayer, according to the Gospel according to Matthew (6: 12): "And forgive us our sins as we too forgive them who did wrong to us", and in the Gospel according to Luke it is said: "If you forgive to the people their sins, your Father from heavens will forgive you too".

2. I have given you the whole my love, so that, that that you want to be done to you by God, you to do that firstly[143]. And by doping this, you will be liberated on the measure you have done this to the people[144]. This is for, if you have cleaned your heart towards all the creatures, by not keeping in your mind the

[143] Christ has given the whole His power to the man, out of His love, in order that everything the man wants God to do to him, the man to be the first to do that. Without this gift of the love, the man couldn't be able to do to another that what he wants God to do to him, neither after God has done that to the man and impressed the man by that deed. All the less could the man to do to somebody else that what he asks God to do to him, before asking God for doing that to him. Actually, we will see all the forgiveness granted us by God only at the final judgment. But we must show now this forgiveness to our neighbor.

[144] At the final judgment we will be forgiven to the extent we have forgiven others.

evil done to you by any of them, you smut guard that what I have told you. This is for God has told you a true thing and not only words of the tongue. That's why anybody ties himself to the Gehenna and he unties him from there, because of not being anything more rigid (assertive) than the will, either in leaning towards death or in leaning towards life. Blessed are therefore, they who have been loving the eternal life for they won't collide with anything. This is for the fight is into tiredness and into the hidden sweat of the heart, towards that thought that pressures upon you, in order not to allow the arrow of that thought to hurt you. And in this case, your toil will consist of healing your heart, if you do not have your sins always in front of you. And if you want to hear what harm has been done to you by somebody, your toil will consist in opposing your good will to that, in order you not to answer that by defaming him within your heart, either by judging him or by speaking evil of him, or by surrendering him into the mouth of others and cogitating, in the aftermath: "There is no evil within me". But if there is the fear of Gehenna within you, and if that fear will defeat the evil which want you to avenge on your neighbor, that fear will tell you: "You the unworthy one, pray for your sins to be forgiven, because, lo, God have been suffering you until today, and God hasn't shown your sins to you, but you, by keeping your enmity upon your neighbor, you throw him into the mouth of the people; this is because by having your sins shown or unmoved, you do not allow you to be tamed by any forgiveness. So, if your heart will get softened and if you will guard yourself against evils, the mercy of God will be with you. If you evil heart will remain harsh towards your neighbor, that means that you will haven't been brought yet before God by recalling God. Forgive me. This is because I am totally poor and humiliated by my sins. But I am writing you these things by making my heart to get ashamed. This is because, if the man doesn't reach that state according to the nature of the Son of God, all the toils of the man will be in vain[145]. This is for the farmer by sowing his seeds, he expects a multiplication of those seeds. But if he works under the wind, his sadness will always master upon his heart, because of the loss of seeds and for the uselessness of this toils with the field.

[145] If the man doesn't reach a sinless state, namely to a state that is according to the nature, a state identical to that of Christ's human nature, all the man's toils will be in vain.

3. Apostle Peter, crucified in Rome, he prayed for being crucified with his head down, for he wanted to show by that the contrary mystery of the nature that masters over everybody. This is for he showed that any baptized man must crucify his evil state which are contrary to nature, states which took Adam into their mastery and threw Adam off his glory into the evil condemnation and into the eternal shame. So, there must be manly warred with the mind and hated all the see realities contrary to each man and they must be combated with the most bitter mouth and to the very end. And these are the evils mastering all the sons of Adam: the earning, the honoring, the resting, the praising with the things you will forsake, the adornment of the body in order the body to be unharmed and beautiful, and the search for a beautiful coat. These ones feed the pleasure which the snake threw it into Eva's mouth. Out of these we know that we too are sons of Adam; out of the evil thoughts which have made us enemies to God[146]. Blessed it, therefore, he who has crucified himself and he has died and he has been buried for the knowledge of God. And by following the holy traces of Christ Who has made Himself man for us, let's make ourselves like Him through our humbleness and poverty and by abolishing all the reproaches and the dishonor by patience, so that we will no longer be troubled because of our body, neither will us be afraid of the evil's traps, but we will have peace with everyone[147]. He who wanted to abolish those evils by unforcedly embracing them, he is like Christ, son of God and brother of Christ. May God bestow all of us to be in the number of the chosen ones of His and us to earn the eternal goods into our Lord Jesus Christ Whose is the glory and the mastery forever and ever. Amen.

[146] These ones are evil when making us to find bigger pleasures than the pleasures provided us by the thinking at God, or bigger than the pleasures provided us by the helping of others out of love.

[147] Going together with Christ all the way to death in suffering the reproaches, the reproaches will no longer have power to upset or to divide us and therefore we will have peace among us in the wake of that, for the reproaches won't be able to harm us any longer.

The Word no. 19

About the Illnesses of the Soul

1. It is pleasant to me I to shout out together with Prophet Isaiah: "You will endure, and like that one who gives birth I resisted; I will uproot and I will dry up" (Isa. 42: 14). If you knew yourself, namely that the spring of the Holy Ghost flows within you, your enemy would be surely scattered and they would surely die. And our Savior says: "Neither will they say: behold it there! For the Kingdom of God is within you" (Lk. 17: 21). There are some people who say how many realities belong to the Kingdom of God, but they do not fulfill that what they say[1]; and there are others who do those, but they knew about those only a little and from far and there is very little of the Kingdom of God within them, ads the Savior says. But the Holy Ghost comes within them whom it is being fulfilled within the word of John the Evangelist that says: "He gave them power for they to become of God, within them who believe into His name, that is not out of blood, neither it is from the will of the man, but they have been born out of God" (Jn. 3: 16). These ones have been freed of the trouble that engulfed Eva: "Into pains you will give birth to sons" (Gen. 3: 16). These ones have been freed of the bitter decision imposed upon Adam: "Cursed is the land into your things" (*Ibid* 17). These ones are they who have received the gift that was received by Mary: "The Holy Ghost will come over you and the power of the All-High will overshadow you" (Lk. 1: 35). This is because, as the trouble has been engulfing Eva and her seed up to this day, likewise the joy has been engulfing Mary and all the good Christins, and it will forever do. So, in a different manner, we are sons of Eva and we

[1] Monk Augustine, at note: "There are some people talking about the things of the Kingdom but they do not work those things; and there are others who work the things of the Kingdom but not into knowledge. But those whom the word of the savior was within: "The Kingdom of God is within you", they are only a few and difficult to find, namely those whom the Holy Ghost of God has come within, so that they have been truly born out of God, according to the word of Apostle John, and, by rejecting the earthly image and by putting on the heavenly image, they have been transfigured from glory to glory and they have Christ inhabiting them through faith. Withing those ones, both they soul and their body has been united, unstained, with the Ghost through the work of the Ghost, and they remain innocent and unrebuked by their conscience, and they are crowned with the peace of God within their hearts. These ones can no longer be harmed by the enemies" (*Everget.*, *The Second Book*, chapter no. 2.).

have known her curse upon us because of our evil thoughts; and, in a different manner, we must understand that we are sons of God for the good thoughts of the Holy Ghost and for the sufferings f Christ, if we truly have those within our body[2]. This is for it was written so by Apostle: "Examine yourself… don't you know that Jesus Christ dwells within you? Except if you are worthless" (2 Cor. 13: 5). This is because "I have been bearing the image of the earthly one" (1 Cor. 15: 19), so that we have known that we are her (of Eva) sons out of the thoughts of the material matter, thought dwelling within us and which are weaknesses of our soul, while they who bear "the image of the heavenly one" know that they are sons of God through the Holy Ghost Who dwells within them. That's why Isaias shouts out: "For your fear, Lord, I have taken into my womb and I have lived the labors of birth and I have given birth to the ghost of the salvation Who I have brought on earth" (Isa. 26: 17-18). And the Ecclesiastes also wrote: "As the bones take shape within the womb of a pregnant woman, likewise you do not know the things done my God" (Eccl. 11: 5). This is for, as the Holy Virgin bore the Son of God within Her body, likewise they who receive the gift of the Holy Ghost they receive also Christ within their heart. This is for, as the Apostle says: "He to give you, according to the richness of His glory, so that you to get strengthened with power through His Ghost into your inward man, in order Christ to dwell through faith within your hearts, you to be rooted and founded on love, in order you to be able to know Him together with all the saints" (Eph. 3: 16-18)[3]; and again: "We have this

[2] If we really impropriate the sufferings of Christ, namely His pains for our sins (pains which Christ was the first to impropriate), we will get rid of our sins as Christ defeated our sins through His sufferings. But this freedom of sins come to us from Christ, by being us too born out of the Holy Ghost as Christ was. This birth takes place at Baptism. The presence of the Holy Ghost within us it instills to us too the state and the thought of the brotherhood with Christ.

[3] The true knowledge of all the dimensions of the existence, or the width, or the broadness, of the depth, and of the height of the existence, it comes to us through the Holy Ghost and through Christ Himself. Locked up within yourself, with pride, we have no real knowledge. If it hadn't been shown to us, through Christ, that God is a Father Who has from eternity a Son, namely that God is a God of the love from eternity, and out of His love God sent His Son to the people who were created out of love, in order God to make the people brothers of His Son according to the grace, and God to elevate the people, escaped from death, into an eternally happy communion with Him, where would have been known these deep and high meanings of the existence from?

treasure in clay pots, in order to be seen that the overwhelming power belong to God and it is not from us" (1 Cor. 4: 7)[4].

2. If you have finally reached here, you will be transfigured into glory in the same way and the word of the Apostle will be fulfilled with you: "And may the peace of God master (to be a coronation) within your hearts" (Col. 3: 15)[5]. This means also that "the Ghost of God dwells within you" (Rom. 8; 11). And, consequently, "out of darkness shone the light without your hearts towards the shininess of the glory of God" (2 Cor. 4: 6)[6]. And if this has been done, "let your waists be girdled and your torches be lit. And thus, you will be like those servants waiting for their Master who turns back from a wedding" (Lk. 12: 35-36)[7]. You must do that, in order your mouth not to be shut up then, because of you not having any answer to give in the middle of the saints. And if you know whether your vessel has oil, as the wise virgins (Mt. 25: 4), you will enter the wedding room together with the bridegroom and you won't be left outside. That means that you feel that your ghost and that your souls will unite with Him without defilement and they will rise unstained on the day of the Lord Jesus Christ, and you won't be accused or rebuked by your conscience. And if you have become a child according to eth

[4] The eternity, the happiness, the joy, and the richness of our spiritual life come from God and not from us. The clay pot of our soul too, it is from God. But our body has been given to us in the fewness of its power, in order our weakness to be seen when we remain into ourselves.

[5] The peace doesn't grow up out of us, but it comes within our heart from God, ad a coronation. But if the peace comes as a crowning, it means that it will due also to an effort of ours. In all the good things there is an encounter, or a together-working, between God and the man. But hasn't been God Who has given the man the power to collaborate with Him? But the man can also not to use the collaboration power given to him.

[6] The Ghost makes to shine "from darkness", within our hearts, the light of the knowledge. By ourselves we are a darkness. But within us there is a thirst for light and a capacity for becoming bearers of the light of God, a light coming within us through the Holy Ghost. God is the whole light. In God there is the whole meaning of the existence for God is the limitless and eternal conscience. But we too are capable of receiving the light; we have been given a conscience capable of receiving and of bearing - like a hand – the light come within us from God. But this light, or knowledge, it is full only for being the light of the knowledge of the glory of God Who gave us too the eternity. If we have been lightened only ads some passing existences, or even if God had been illuminated only as a passing conscious person had come out of an eternal unconscious essence, that wouldn't have been a full light, because of not being a light of the eternal glory of God. Only in the light of the eternal glory of God or of an eternal meaning of God, the man too is enlightened by an eternal glory (or by an eternal meaning). Only out of the eternity of God it comes to the man his eternity.

[7] But each man, as a servant who has lit up his light from his Master, he too must take care of holding in his hand that lit light, until his Master will turn back to the last judgment.

word of the Savior Who says: “Let the children come to Me, for theirs is the Kingdom of Heavens” (Lk. 18: 16; Mt. 19: 13), you will have truly become bride of His and His Holy Ghost will have inherited you, while you still are within body. And if not, you will have to expect sadness and bitter sighing, because of the shame and of the condemnation will accompany you, in front of the saints. And you smut know that like the virgin by waking herself up on every morning, she has no other care except to adorn herself for her bridegroom, and she looks for many times into the mirror to see is isn’t any stain of her cheek and so she to be unpleasant to the bridegroom, likewise, the saints take much care during night and day to examine their deeds and their thoughts in order to see if they are under the yoke of God and of the Holy Ghost, or not. So, fight, brother, carefully, with the tiredness of your heart and of your body, into knowledge, in order you to earn the eternal joy, because of being rare those who are found worthy of it and who have gained the “sword of the Ghost” (Eph. 6: 17) and who have liberated their souls and their senses from “all the defilement” or the passions, as the Apostle said (2 Cor. 7: 1). “But powerful is god to help our weakness” (Rom. 8: 26), for us to be found worthy of reaching together with all his saints. Amen.

The Word no. 20

About the Humble Cogitation

What the humbleness is? Humbleness is one to reckon himself in front of God that he is sinner and that he does nothing good. And the deed of the humbleness is the silence and not to assess yourself in any regard[8]; and it means one not to quarrel; and obedience, and keeping his look down, and having his eyes dead; and guarding himself against lying; and not allowing himself to be caught in vain-speaking; and not to resist his superior; and not to want to impose his word; and enduring defamation; and hating the resting; and forcing

[8] The humbleness consists of not one assessing himself in order to ascertain where he has reached to through some of his deeds. And that is not humbleness one to always compare his deeds to somebody else’s, in order to ascertain how great he is. Humbleness means not taking your deeds in account.

himself to ascesis; and upsetting nobody. Take care, therefore, brother, to fulfill these things thoroughly, in order your soul not to become dwelling place to all the passions, and you not to finish your life fruitlessly forever and ever[9]. Amen.

The Word no. 21

About Repentance

1. Abba Isaiah was askes about what the repentance is, or what does it mean running away from sin. And he answered, saying: There are two roads: one road is of the life and one road is of the death. He who walk on one of them, he won't walk on another. And he who tries to walk on both these roads he will be reckoned as walking on none of the two roads, neither on the road leading to the Kingdom nor on the road leading to the eternal punishment. If one like this one dies the judgment of God is that one of the One Who has mercy[10]. And he who wants to enter the Kingdom he must guard the Kingdom's deeds. This is for the Kingdom is the stopping of all sins. The enemies sow their thoughts within that one, but those thoughts won't sprout out. This is for if the mind reaches to look at the godhead's sweetness, their arrows will not longer be able to pierce it. This is for then the mind will be dressed up in all the weapons of the virtues which will guard the mind and which will take care of the mind, and the virtues won't allow the mind to the disturbed, but the virtues will make the mind remaining with its sight into the knowledge of where to run away at, and into the discernment between the two ways so that the mind will love one while it will run away from the another. So, if somebody has reached to know the glory of God, that one will have known in advance the evilness of the enemy. If somebody had known the Kingdom, he will have knot the Gehenna too. If somebody has known the love, he will have known the hatred too. If somebody has known the hidden desire for the Kingdom, that one will have known the hatred towards the world. If somebody has

[9] Let's not go fruitless to the eternal life. If that was the case, what would we look at? What would we have contributed with to the common content of the eternal life thanking to one another?

[10] He who walks on both roads will have to wait for the mercy of God. He won't receive the Kingdom or the punishment by justice.

known what the cleanness is, that one will have known also what the indecency of the hated smells is. If somebody ahs known the fruits of the virtues, that one will have known what the fruit of the evilness is too. He who has known that the angels rejoice of his deeds, that one will have known also that the devils rejoice of his evil deeds. This is for, if you do not eat the sweet things firstly, you won't know the bitterness of the previous things. This is because, how could one know what the love for money is, if he hasn't rejected it yet and if he doesn't remain in a deep poverty for God? How could one know the bitterness of the envy, if he hasn't gained his gentleness? How could one know the disturbance of the anger if he hasn't gained his patience in all things? Hos can one know the naughtiness of the pride, if he hasn't achieved yet the gentleness of the humble cogitation? How could one know the bad smell of the cunningness, if he hasn't yet the sweetness of the all-clean simplicity? How could one know the shame of speaking-against somebody, if he hasn't known yet his own shortcomings? How could one know the restlessness of the laziness if his senses haven't been appeased yet and if he doesn't know the light of God[11]? The chieftain of all these evils is one, that one that is called as the evilness of the enemies. And the mother of the virtues is one too, and it is called the fear of God. And he who gains the fear of God into cleanness, he will give birth to virtues, and he will cut off the branches of the evilness which I have been speaking about.

2. You must, therefore, achieve this fear, you my beloved one, and you will live the whole your time into resting. This is

[11] Only of you have reached to know the good things you will be able to truly know their opposites, which you have been complacent into. This is because, until you haven't reached to know the good things, you won't know the ugliness of the thing which you have been living into. You have been thinking that all of those are good. Vainly other people have been telling you that those things are bad. You haven't believed them. About those things you have had your own opinion. And there have been many not daring to tell you that those have been evil. So, you have been living into darkness. Despite you seeing the evil you have been committing to other by your dees, you haven't cared. This has been because of you despising those ones. You have been reckoned that only you have had an importance. Your look widens when you see others' value as well, when you have forsaken your egotistic deeds. Only if you have reached to taste the sweetness and the broadness of the good things, the ugliness and the narrowness of the evil things which you have been living into, it will be unveiled to you. A real comparison between both ways of living cannot be done except by him who has been elevated to the good mode. That's why, him who have been elevated to the good things, he will assertively fight not to fall again into evils. But there are some who do not do this. These ones will be described in the next chapters.

for the fear of God is the mother of all virtues. And until somebody hasn't crossed over these ones, he will still not be into the Kingdom of Heavens, but he must fight, step by step, until he will have abolished each of the mentioned passions[12]. And the sign that one takes care of knowing of he works or not, it is that because his left hand works its things, his sin hasn't died yet, neither the virtues of his right hand have reconciled with him[13]. This is for it was written: "If you present yourself as servants under obedience, you are servants to him whom you obey to, either to the sin towards death, or to the obedience towards righteousness" (Rom. 6: 16). And again: "Don't you know that Jesus Christ is within you? Except if you are worthless" (2 Cor. 13: 5). And James says too: "If somebody reckons himself as being a believer, but he doesn't restrain his tongue, his faith will be vain" (Jas. 1: 26). All of these are taught to us by the Holy Ghost by showing us that we ought to part with that what is contrary to nature and we must guard ourselves against those things. This is for the repentance means tuning us away from sin. And the sin is not of only one sort, but the whole former man is called as sin[14]. That's why the Apostle says: "Don't you know that they who run in a stadium, all of them are running but only one takes the price?" (1 Cor. 9: 24). So, who will be that one if not him who doesn't sit but he valiantly fights? This is for he also said: "he who fight, he restrains himself from everything" (*Ibid* 25). Let's therefore take care, brothers, of ourselves. And what his care is, if not somebody to throw himself in front of the kindness of our Lord Jesus Christ. And powerful is Him over our enemies in order Him to stop their evil urges, while the man is body and blood.

3. he was asked also: what it is somebody to appease himself into his monastic cell? And he answered saying: Appeasing himself (the hesychia) into his monastic life means

[12] One cannot enter the Kingdom of Heavens except dressed up in all virtues and disrobed of all passions. It doesn't suffice only to be disrobed of passions, but it is necessary also the putting on of the virtues. This is because of not existing a neutral souly state. The virtues represent the totality of the good impropriated by man. In the Kingdom of Heavens there is the relationship among those lacking any passions and who have become good, in reciprocal love. Only thus one can live in it's the resting and the joy.

[13] Until the man who still is in this life still takes care of working, he shows that neither his sin has entirely died, not he has reconciled himself totally with the virtues.

[14] Sin is the whole man fallen into that what is contrary to his nature. The repentance urges us to oppose this man who is totally fallen off the normalcy of the nature. It is a striving of the whole man to become a new man, a man of the good.

throwing himself in front of God and using the whole his power to resist any evil thought from the enemy. And he was also asked: And what the world is? And he answered, saying: The world is the scattering of the sin[15]. The world means working the things which are opposite to nature[16]. The world means somebody fulfilling his needs according to the body[17]. The world means reckoning oneself as living only in this age[18]. The world consists of one taking acre of his body more than of his soul. The world consists of you praising with the things you are going to leave here. I am not saying this from myself, but the Apostle John says it: "Do not love the world, neither the things form within world. If somebody loves the world, the love of the Father is not within him. This is because everything that is within world it is the lust of the body and the lust of the eyes and the haughtiness of this life, which are not from the Father, but they come from the world and they are a lust of the world. But he who does the will of God, he will remain forever" (1 Jn. 2: 15-17)[19]. "Sons, let no one deceive you. He who does justice, he is righteous. And he who commits the sin, he is out of the devil because the devil commits sins from the very beginning" (*Ibid* 3: 7-8)[20]. "This is for the friendship of the world is enmity towards God" (Jas. 4: 4)[21]. And again, the Apostle Peter making his sons

[15] The sin is the scattering, or the scattering is a sin. And the scattering caused by paying attention to the world or to the things offered us by the world, it makes us forgetting about God.

[16] The world, in a bad meaning, it means working the things which are contrary to nature. And contrary to nature it is forgetting about God and getting out of the connection with God.

[17] The world, in a bad meaning, it means understanding the world only as a simple means for satisfying the won will regarding to the body. It means the independence from God and reducing all the needs to the bodily needs.

[18] The world in a narrow meaning means one to reckon that there is no other live except in this world, without eternity.

[19] The world in a narrow meaning means one not to know the Father, but him to valuate more the lust of his body and of his eyes, and the haughtiness of this live. And not knowing the Father means not knowing God as love, namely not being one able to be imparted with the love from God. It means reducing everything to some passing bodily pleasures, namely it means actually not knowing a meaning of the existence. That man who doesn't know God, he will narrow the world to the dimensions which he conceives himself in, or to his relationships as a being reduced to that what bodily and is passing in it.

[20] He who commits the sin because of him not knowing God as Creator and Upholder of all realities, that man brings the disorder of his egotism in all the things, and he stays under the influence of the devil.

[21] The world urges us to sin, when we reckon the world ads a reality standing by itself, and therefore opposed to God. So it was the world used by the devil in order to attracts Adam and Eva to sin.

strangers to the sin coming from the world, he said: "I urge you, brothers, as on some strangers and travelers here on earth, to shun yourself from the bodily lusts which wage war against the soul" (1 Pt. 2: 11-12)[22]. And our beloved Jesus, our Master, by knowing that the world is an urge to sin until the man leaves it, he encouraged His disciples, saying: "The master of this world comes and find within me anything of his" (Jn. 14: 30). And again: "The world lies under the evil one" (1 Jn. 5: 19). And He also said about His ones that He took them "out of the world" (Jn. 15: 19). What was the world He took them out of, if not the scattering of all the sins? So, he who wants to become a disciple of Jesus, let him run away from passions. This is because if one doesn't abolish his passions, he won't be able to become a dwelling place of God; neither will he see the sweetness of His godhead, if he doesn't part with his passions. This is for Himself said: "The illuminator of the body is the eye. So, if your eye is clean, the whole your body will be enlightened. But if your eye is evil, the whole your body will be darkened" (Lk. 11: 34-35)[23]. You must notice, therefore, that if the mind has become unhealthy because of the evilness (because of the sin) it won't be able to understand the light of the godhead. This is because of the evilness (of the sin) becoming itself as a darkened wall to that mind and it desolates the soul[24]. So, it was written in the Gospel: "Nobody lights up the torch for placing it under the bushel, but in a candle stick, so that they who enter to see the light" (Lk. 8: 16). He called as bushel the injustice of this world. Therefore, as long as the mind is in a state that is contrary to nature, the torch of the godhead cannot be within that mind. But if the mind becomes a tall candlestick and the light of the godhead is placed on it, the mind will know the ones from within house, and the one whom the mind must send him out,

[22] We are not here in order us to eternally use the world for our body. But we are like some travelers who prepare themselves in this world for crossing into eternity. In this sense, let's have a certain estrangement from the world.

[23] When you eye is clean you see or you lighten up the whole your body. When your eye is evil, you leave the whole your body into darkness. When your mind is clean of sins, you see God and through Him you see the entire world. If the separation from God darkens you mind you will no longer understand anything.

[24] The sin or the evil is placed like a darkened wall in front of the mind so that the mind will no longer be able to see God and the broadness of all the realities into God. The sin is place like a wall separating from God out of Whom the light is spread over all realities. In such a case the soul will be emptied of a real content. The world itself will become unexplainable and crooked.

the mind will send him out, ad the one whom the mind can reconcile with, the mind will allow him stay within[25]. That's why Jesus taught which commandments of His godhead the mind was enlightened: "I am telling you who listen: love your enemies, do good to them who hate you, bless them who curse you, pray for them who trouble you and who persecute you; to him who hit you on a cheek, you turn the other cheek too and him who take away your coat do not impede him form taking your shirt too. Give to everyone who asks you for, and do not ask back your things from him who took them" (Lk. 6: 27-30)[26].

4. He told these to those who ran away from the world, because they forsook all the things of this age and they prepared themselves to follow our Savior. That's why, by loving them with a consummate love, the Savior told them: "Get up, let's go away from here" (Jn. 14: 31). So, where else did he take them when He told them: "Stand up, let's walk away from here?", if not taking their mind away from the work of this age in order Him to rest them into His Kingdom? That's why, encouraging them, He said: "I am the vine, you are the offshoots. Remain into Me and I into you. And like the offshoot won't be able to bring fruit if not remaining on the vine, likewise you, if you don't remain into Me" (*Ibid* 15: 5-6).

He told these to them who forsook the world, because the Ghost is within them and He dwells within their hearts. This is for He says: "I won't let you orphans, but I will come to you" (*Ibid* 14: 18). So, if somebody loves God and he wants God to come and dwell within himself, and if he wants not to be left orphan, let him take care, in the first place, of the things

[25] It is remarkable the union between the godlike light and the human candlestick of the mind. The mind won't be able to illuminate if it doesn't have God as light within it, or if the light of the godhead doesn't come with the mind. The light of the godhead becomes the light of the mind. That mind that is locked up against God, that mind won't have a real light within it. Or, if the mind is reduced to its own light, that mind won't see except the man having that mind and the world in itself, namely it will have a narrow light that won't explain either the man or the world. If the mind is made as a candlestick of the godlike light, when united with the godlike light the mind will realize that what is characteristic to mind's light.

[26] Fulfilling these commandments bring the light of God to the man. Fulfilling them highlights to him the importance of each man, even of his enemy. It shows him God Who keeps each man in existence, even though not everybody fulfills God's will. Fulfilling these commandments, it broadens the light if him who fulfills them, or the widens light of his knowledge helps him to fulfill them. That's why Jesus Christ fulfilled them as an example to us. Thus, the light is one with the good. This is for, by being the good always done to others, it will widen the horizon of the known things and their value.

commanded by Jesus, and then Jesus will inhabit him. This is for He is not far from us, neither is there something between us and Him, except our passions[27]. Therefore, brother, if you say about yourself that you have rejected the world, but you still are working the things of the world, you will not have actually rejected the world but you only deceive yourself. This is for He gave a sign to them who have rejected the world, saying: "he who loves his soul, he will lose his soul, and he who has lost his soul for me, he will save his soul" (*Ibid* 12: 25). But how can one lose his soul if not by cutting off his bodily wills? And again: "He who doesn't bear his cross, to follow Me, he cannot be My disciple" (Lk. 14: 27). About what cross does He tell us that we must bear it, if not about our mind always taking vigil and persevere into virtues, in order not to descend from the cross, namely from the restraint against passions, until the mind will have cut the passions off (abolished) and so the mind will resurrect undefeated? And to the resurrected ones He gave the following sign, saying: "Amen, amen I am telling you, if the wheat grain after falling on the ground doesn't die, it will remain alone. But if it dies, it will bring many fruits" (Jn. 12: 24)[28]. And comforting them who have died, He says: "He who serves Me, he will be honored by My Father and where I am there will be MY servant too" (*Ibid* 26). But how can they serve Jesus if not hating their passions and by fulfilling His commandments? And by keeping His commandments they have the courage to tell Him: "Lo, we have left everything and we have been following You. So, what will be to us?". And He showed them that what will be to them, saying: "You who have been following to Me, through the birth anew, when the Son of Man will sit of the throne of His glory, you too will sit in twelve thrones judging the twelve tribes of Israel. And each one who has left brothers, or sister, or father, or mother, of wife, or

[27] Christ as God, He is always near to us and He can be within us. Only our passions separate us from Him, because, if we have passions we won't love Him, but we will love something belonging to the world, or we will love on ourselves. Through passions we are locked up to Him.

[28] If the man doesn't renounce to his sinful and egotistic claims, he willer main alone, he won't gain others for Christ and for the good things. Only by renouncing to his egotism the man will be able to gain many other people for Christ.

fields, or house, for My name, he will take multiplied and he will inherit the eternal life" (Mt. 19: 27-30)[29].

5. Our Master and beloved Jesus, by knowing that if the man doesn't leave his worries about all the things, his mind won't be able to climb the cross, He commanded us to leave all the things whose connection and occasion descend the mind form the cross[30]. It is said so, in the Gospel, about that man who came to Him and told Him: "I will follow You, but allow me before I live to set in order the things from my house" (Lk. 9: 61). But our beloved Jesus knew that if that one left his heart would again tend to the worldly things and their occasions will take him far from that what is due, and that's why He impeded t5hatn man from leaving, saying: "No one grabbing the plow but turning towards the things from behind is appropriate for the Kingdom of Heavens" (*Ibid* 62).

And when that man who throw a dinner for his son and sent his servants to invite his acquaintances, but those ones couldn't come because of the love they had for the world (Lk. 14: 16-21), he said getting sad: "If somebody comes to Me but he doesn't hate his father and his mother and his wife and his children and his brothers and his sisters, and even his soul, he won't be able to be My disciple" (*Ibid* 26). He says these by teaching us that he who wants to enter the His Kingdom, if he doesn't prepare himself, in the first place, to hate all the things attracting his heart towards the world, he won't be able to enter that Kingdom which he will have desired it[31]. And by advising us not to trust only our faith while having no good deeds, He

[29] The Apostles will judge all the nations – all their members – for they too forsook the things of the world and they followed the example of Christ, and they loved the Heavenly Fathers together with Christ, and they loved on one another.

[30] The mind climbs willingly the cross when no longer cares of anything from the world. This is the cross which one willingly climbs on, of which one willingly endures it. This is the cross of the thief from the right hand, a cross that saves. But that cross that is unwillingly imposed to the man, that cross wont' save the man, because of not coming to him and because of not climbing on it and because of not enduring it willingly, and because he hasn't renounced to all the things of the world so that him to be able to value them not, and such a man will be like the thief from the left hand. Actually, these ones do not climb the cross with their mind, or their mind will descend from the cross if the cross is imposed to them. That's why they won't be saved.

[31] It is not required the hatred of the people close to us except if they remain attached to the world as means of separation from God. And neither this hatred is actually a hatred, but it is disapproval of this disposition of theirs. He who knows God, he must actually persevere to gain those people for God. The "hatred" is the remaining in souly separation for them who do not want to know God as long as they stubbornly remain so.

said: "The emperor entered to see those who were sitting at the table, he saw there a man a man not wearing a wedding coat, and the emperor ordered him to be thrown into the outer darkness" (Mt. 22: 11-14). This is for they enter due to their name as Christian, but they are thrown out because of not having the doing[32]. And the Apostle knew that one cannot love both the things of God and the things of the world, he wrote to Timothy, his son, saying: "No soldier entangles himself in the things of the world, so that he can be pleasant to the army commander. And when somebody fights, he won't be crowned if he hasn't fought according to his army's rules" (2 Tim. 2: 4). And by giving him the power for hoping that his toils won't be lost, he said that "the plowman who toils he must be the first to eat from his harvest" (*Ibid* 6) And he wrote to others: "He who is unmarried, he takes care of the things of the Lord, and he who is married, he takes care of the things of the world" (1 Cor. 7: 32-35) taking care how to be him pleasant to his woman. One like this will hear the fearsome voice telling him: "Throw him into the outer darkness, where there is the crying and the gnashing of the teeth" (Mt. 25: 30).

6. Let's put the whole our power, brothers, to put on ourselves the coat of the virtues, in order us not to be thrown outside. This is because on that day there won't be looking at the face at Him. That's why He told to his Apostles: "They who do things like these, they cannot inherit the Kingdom of God" (Gal. 5: 21). By knowing that they who have been found worthy of getting up from their deadly passions, they won't have anybody to accuse them, He showed them the fruit of the Ghost, that is: "the love, the joy, the peace, the long-patience, the kindness, the faith, the gentleness, the restraint, the patience, against which there is no law" (*Ibid* 22-23)[33]. But our beloved Lord Jesus Christ, by showing us that the doing will be

[32] The doing is the wedding coat, the beautiful coat of somebody. The good deeds are seen. The beautiful words are not seen; they fly away. The deeds make the man beautiful. They remain imprinted within man. Due to the fact that the deeds are committed by intervening among the world's things, but this it is shown that hating the world doesn't mean despising the world or despising the activity from within the world, but it means avoiding the influence which the world can have in providing pleasures. The world is good when within the world and through the world, one can commit good deeds.

[33] The enemy is being beaten by the good ones. The enemy could not accuse at the final judgment for the good they did. This is for the good things are pleasant to God for being the fruit of the godlike Ghost, or for being godlike. There is no law to condemn those good things, as there is a law than condemns the evil things.

shown on that day, He said: "Many will want to enter but they won't be able to. When the master of the house stands and he locks the door up, he will tell them who will be knocking on the door: "I don't know you" (Lk. 13: 25). We cannot say about God that He doesn't know something, may that not be[34]. But He said: "I don't know you" towards them who knock and say: "Lord, Lord, open to us" (Mt. 25: 11), but they do not know the virtues. He also talked to them in these about those who have the faith but they don't have the doing: "And him who doesn't remain into Me, he will be brought out, as the offshoot, and he will be dried and he will be gathered and he will be thrown to burn into fire" (Jn. 15: 5-6). "And He cleans those who bring good fruits in order they to bring more fruits" (*Ibid* 2). He also prayed: "I am not praying for the world but for them whom you have given to Me, for they are Yours" (Jn. 17: 8); and: "I have taken them out of the world" (*Ibid* 19). The world loves its things, that's why He says: "Father, guard them against the evil one, for they are from the world" (*Ibid* 15). So, let's examine ourselves, brothers, whether we are or not from within the world, and He will guard us against the evil one[35]. This is for Himself said: "I am not praying only for these ones, but also for those who believe in Me through their words, for all of them to

[34] When God says: "I do not know you", He doesn't actually show that He no longer knows them. This is for God knows everything and everybody. He tells them: "I do not know you are belonging to Me", because you haven't imprinted My things within you, because of you not taking within you anything of My things. You are like an offshoot of the vine that doesn't bring forth fruits, and therefore you show yourself as having nothing from Me.

[35] Only those who are not from within the world will be guarded by the Father against the evil one, because Jesus prays only for them the Father to guard them. For them who are from the world He doesn't pray the Father to protect them, as He doesn't' pray either for the world by and large. By this He shows that the world belongs to the evil one and the people form the world belong to the evil one. By world Jesus understands here the world as cogitated by the evil one and by them who do their wills, a world subservient to the wills of the evil one: a world separated from God and used to fulfill their lusts contrary to the will of God. Actually, God has given to the man, through freedom, not only the possibility for the man to willingly impropriate the will of God, but also the possibility for impropriating the will of the evil one, so that the people can use the world not only for fulfilling the will of God within the world, but also for fulfilling the will of the evil one within the world, so that they will can be one with the will of the evil one. This is because both the evil one and the man can cogitate the word not only as a masterpiece of God and as a road to God, but also as a world existing by itself and as definitively perishing as all the objects from within the world. They who don't cogitate thus, but they see in the world a road towards God, they see themselves able to unite, through their soul, with God, as is His Son made man. These ones can reach there where Jesus, the Son of God is.

be one as We are one" (*Ibid* 20-21); and again: "There where I am, they too to be with me" (*Ibid* 24).

7. Notice, therefore, with how great a love He loved the people who fought in this life, and how He hated their bodily wills, once they will reign together with Him in the endless ages[36]. And the Same One said also: "Do not wonder My beloved ones, because of the world hating you. We know that we have crossed from death to life for we love our brothers" (*Ibid* 13-14)[37]. And also: "he who is born out of God he doesn't' commit sin, for His seed remains within him. And he cannot commit sin for he has been born out of God" (*Ibid* 9)[38]. Let's put, brothers, the whole our power by having the sign of these testimonies, so that we might receive the mercy of Hid kindness and so He will send us the power for us to disrobe the burden (the yoke) of this unclean world. This is because our enemy doesn't' stop hunting us, because of him wanting to kidnap our souls. But our Lord Jesus Christ will be with us, and He will rebuke our enemy by His holy words, if we keep His words[39]. This is because how

[36] They who loved Jesus they too are loves by Him, so that they won't be only members of the Kingdom of Heavens, but they will even be together-emperors with Him in that Kingdom. Everybody is free in the Kingdom of Heavens and they have at their disposal all its godlike goods, together with Him. That's why He have made Himself as man Emperor of the Kingdom of Heavens, in order Him to make all of us who united ourselves with Him, by liberation of passions and by the kindness impropriated by us, together emperors with Him in that Kingdom bestowed Him as man by the Father.

[37] In the world seen as separated from God there reigns the death. We must part ourselves with the world seen and lived like that. And the death reigns in the world see like that because of us not living the love for our fellow human within the world. The egotistic division among ourselves it spiritually weakens us, and this weakening of our ghost brings us the death of our body, because of this weakening of the ghost being due to our separation from God. That's why Saint John says further on: "He who doesn't love his brother, he will remain into death". Lo, therefore, three things related to this world: the separation from God, the definitive death, and the lack of love; in the case of the world united with God we have: the defeating of the death and the love.

[38] He who is born out of God he won't die and he won't commit sin for out of God comes to him the non-contrary and endless life. So, that one is not only created out of nothing, but he will also receive the uncreated life form God. That's why we say that he is born out of God. Of course, not as a Son of God, because of having a created existence too.

[39] The devil too speaks ceaselessly attempting to convince us to us the world contrary to God, for our bodily egotism. He crooks the rationalities of the things by presenting the things as means for satisfying our bodily and passing pleasures. Also, God the non-embodied and then embodied word uses the words and the right rationalities of the things in order us to see Him through them as Creator, in order us to love Him and to strengthen our ghost so that us to advance into the union with Him. Both the words of the devil and of Christ have within them the intention and the force to bring us to deeds; these words do not have only a theoretical purpose.

could one impede his enemy, or how could one have power over his enemy if he didn't use the words told him by God? These words resist the enemy and the crush the enemy without the man knowing that. Apostle Peter taught us about the deeds which save the man, by telling us: "Add the virtue to your faith, and to the virtue add the knowledge, and to knowledge add the restraint, and to restrain the patience, and to patience the awe, and to awe the brotherhood, and to brotherhood the love. This is for these ones are and they increase within us and they won't show you as idle neither as unclean in the knowledge of our Lord Jesus Christ. And him whom these ones are not within, he is blind and shortsighted and he has forgotten about cleaning his sins from yore" (2 Pt. 1: 5, 8-9). And John the Baptist says: "Bring forth fruits worthy of repentance, because the ax stays at the root of the tree. So, every three which doesn't bring forth fruits, it will be cut off and thrown into fire" (Lk. 3: 8-9). And again, our Master Christ says: "By its fruit is known the tree" (Mt. 12: 35). "Are grapes gathered out of thorns, or figs out of brambles?" (Mt. 7: 16). And again: "Not everyone who tells Me: Lord, Lord, will enter the Kingdom of Heavens, but him who does the will of My Father from heavens" (*Ibid* 21). And James says also: "The faith without deeds is dead; the devils too believe and tremble" (Jas. 2: 17, 19-20). Also, the Apostle assured his sons that the faith needs deeds, so that he assertively commanded them: "Let the whole debauchery and uncleanness not to even be mentioned among you. This is for that is appropriate to the saints. But rather the thanksgiving. This is for you mut know that all the debauched and the unclean and the greedy who are worshippers of idols, they won't have inheritance into the Kingdom of God" (Eph. 5: 3-5). And strengthening again his word, he said: "Let nobody deceive you with vain-words. This is because of these ones the anger of God comes upon the sons of the disobedience. So, do not make yourselves their partakers. Because you were yore into darkness, but now you are luminous light into the Lord. So, walk as sons of the light. This is for the fruits of the Ghost is in any goodness and righteousness and truth" (*Ibid* 6: 11)[40]. And

[40] They whoa re united with Christ they are sons of the light. They have discovered within Him a purpose of their lives. They know that the man is destined to eternity. This is for the human has become proper to the Son of God. But by that He showed to the people the kindness as road to happiness and as foundation of the happiness, given the joy brought by communion. Tand the power of the communion is bestowed to us by Christ through the Holy

also: “Let disappear from among you the whole bitterness and anger and disturbance and shouting out, together with the whole evilness” (Eph. 4: 31). And he says: “Follow me, as to Christ too” (1 Cor. 11: 1). “How many of you have been baptized into Christ, you have been as well dresses up into Christ” (Gal. 3: 27).

8. Let’s therefore examine ourselves, brothers, if we have put Christ on or not. And one knows Christ by cleanness. And Christ is and Christ dwells within the clean people. And how can one clean himself except by no longer committing evil deeds? And the kindness of God is shown in the fact that on the very moment the man turns himself away from his sins, God will receive that man joyfully and God will no longer count those sins, as it has been written in the Gospel about the younger son who wasted his part of wealth, and later on, he shepherded the pigs and he wanted to eat the pigs’ food, but he later repented for the things he did and he found out that there is not satiation from sins, but the more one sins the more thirsty he will be for more sins. But when the repentance knocked on his door he didn’t’ postponed accepting it, btu he went back to his father in humbleness, and he left all his bodily wills. This is for he had believed that his father was merciful and that his father was to not counting his sins. And, actually, his father immediately ordered to be him given the vestment of the cleanness and the downpayment of the adoption (Lk. 13: 11-22). Our Master Jesus Chris said these in order to teach us that, if we turn ourselves towards Him, we must forsake, in the first place, the pigs’ food, and then He will accept us as ones who have become clean. And He told these things to us in order our soul not to hesitate saying: “When will God hear me?”. This is for God knows the time when is worthy him who asks for rejoicing the salvation and then God listens to him in a hurry. Let’s therefore turn ourselves with the whole our heart, and let’s not get us discouraged from praying Him. Ands He will listen to us in a hurry. This is for Himself said: “Ask for and it will be given to you, knock and it will be open to you” (Mt. 7: 7). But if we ask for, or if we search for, or if we knock on, let’s learn, brothers, that what we are searching for of that what we are asking Him for. This is for he who came to his friend in the

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Ghost. That’s why, by deeds as means for achieving the communion, we reach into the happiness of the Kingdom of Heavens.

middle of the night telling him: "Lend me three breads for a friend of mine arrived from the road" (Lk. 11: 5).

9. Let's therefore, brothers, throw away our laziness from us and let's prepare ourselves towards this daring[41]. And if God sees our righteousness, he will fulfill our requests. This is for God is merciful and He wants the man to change himself. This is for He said: "Verily, verily I am telling you, that there is joy in heavens for any sinner who repents" (Lk. 15: 17). So, brother, for we have such a mercy from God, and for we have the richness of His mercies, let's toil with the whole our heart until we still are within body – and the time of our life is short – and let's fight in order us to inherit the eternal and untold joy. This is for, if we turn back to our previous sins, we will be like that young man who asked Lord Jesus Christ how could he saved himself, and Christ answered him: "Sell everything you have and give them to the poor and take your cross and follow Me" (Lk. 18: 22), and He has shown us by that that the salvation consists of cutting off the own will. But the young man got sad because of hearing that and he left (*Ibid* 23). This is for he found out that there is not such a big toil sharing the wealth to the poor as it is the bearing of the cross. This is because sharing his wealth to the poor is only one of the virtues, and the man does that in order to bear this cross, but the cross means the abolishment of all the sins, and it gives birth to love. And without love there is no cross[42]. So, because the Apostle know that there are reckoned as virtues also deeds which there is neither love nor consummation within, he said: "If I spoke in the tongues of the people and of the angels, but I had no love, I

[41] Le3t's believe with the whole our assertiveness that God takes in account our repentance. Let's have no doubt and let's not postpone manifesting our repentance in front of God. This is for God will immediately take our repentance in account. Postponing our trust that God will take our repentance into account, it will weaken our repentance. The more we trust God for taking our repentance in account, the stronger our repentance will be. And the more we postpone our repentance, the weaker our repentance will become and the less will God take it into account. This is for God's mercy on the pained ones is an important feature of His. And there where a great repentance is, there will be also a great pain. Thus, the repentance is an assertive turning of the man away from his previous life in evilness, and towards a life into good things, a turning out of pain and with pain. As such, the repentance is a true affective revolution of the man.

[42] The cross means the renunciation to sins. The cross accepted willingly is one with renouncing to all egotism because the egotism is the root of the sins. The cross isn't only a renunciation but it is also action: it is love for somebody, for God or for some human being, or for all. By cross I renounce to myself in order other people to live the superior life into God.

would make myself a sounding brass and resounding cymbal; and if I gave away all my wealth and if I gave my body to be burnt, but I have no love, I wouldn't benefit anything of that. The love is long-patient, it doesn't envy, it doesn't brag, it doesn't get haughty, it doesn't behave evilly, it doesn't try to do its wills, it doesn't get lit with anger, it doesn't think the evil" (1 Cor. 13: 1-5). Therefore, he who wants to walk the road of the love, he won't not be disturbed by any man either good or evil, and his longing for God will remain within his heart. This longing will give birth within man that anger according to nature and that anger will resist everything sown by the enemy[43]. And that's why the law of God finds respect within him, and through his fear of God is shown the love within him. And then such a man says, as the Apostle said, daringly: "I am ready not only for being I bonded, but also for dying for the name or our Lord Jesus Christ" (Acts 21: 13). Blessed is that soul who has reached such a love. This love becomes dispassionate[44].

10. Let's get out from the world, brothers, let's know the things which we are in[45]. This is for merciful is our Lord Jesus Christ in order Him to rest each one according to his deeds, the small one too according to his smallness as well, as He said: "many dwelling places are at My Father" (Jn. 14: 2). This is for though the Kingdom is one, each one will be at his place and at his thing in the Kingdom. Let's fight therefore, brothers, against our laziness and let's break from on us the veil of the darkness that is the forgetfulness. And so, we will see the light of the repentance[46]. Let's gain Martha and Mry within us, who are the

[43] The author cherishes "that anger according to nature" that opposes all the evil. An anger that doesn't tolerate the evil. An anger that is not indifferent towards evil. But that anger fights the evil and it fight not to commit the evil, and it fight to urge others not to commit the evil. This anger against the evil is being nourished out of the fear of God and out of the love born by that fear. So, there takes place a union between the anger against the evil and the love for God and for people. This is for the love is not indifferent towards evil.

[44] The cross, or the willing death for God and for people, it is united with the love for them. In this one can see that the love if the highest among virtues, or the love is the totality of the virtues and it is the exceeding of any passion and of any egotism.

[45] He who is able to receive the cross, or the death, he shows that he has existed this world which we are tied to by our egotistic passions of pleasures, and he has reached to the full love for God and for people. Only this exiting from the world gives us the light of the full knowledge that the world isn't the last reality, the true knowledge of the existence's purpose.

[46] The forgetfulness is a veil of the darkness, it is a means of nescience.

suffering of the evil[47], and the crying, and who cry in front of our Savior in order Him to resurrect Lazarus, namely our mind tied with the many trips of our wills. And thus, He will have mercy on us and He will resurrect Lazarus, for it is characteristic to them to tie Lazarus up. But when Lazarus has been liberated, the zeal of Martha and or Mary will be shown. Finally, Lazarus was liberated from worries and sitting together with Jesus, while Martha was zealously fulfilling her duties and Mary brought her vessel with Chrism and she was anointing Lord's feet. Let's therefore fight, brothers, according to our power, and God will help us according to His mercy. And even though we haven't guarded our heart as our fathers did, let's put the whole our assertiveness for guarding our bodies sinless, as God asks us to, and let's believe that at the time of the hunger that will have engulfed us, He will have mercy on us as He will have had on his saints as well. "This is because thought the shininess of the sun is different from the shininess of the moon, and despite each star differs from another star in shininess" (1 Cor. 15: 41), but they are in a unique holy shininess. And the glory and the honor are His from now and for ever and ever[48]. Amen.

The Word no. 22

About the Doing of the New Man

My beloved brothers, the Jew is known about three things: the circumcision, the Passover, and the Saturday. This is for it is written into *Genesis* (17: 12-14): "And the child will be circumcised on the eighth day. He who was born to the house and he who has been bought with silver and uncircumcised, he will be lost from My people for he had broken My tie". Abraham was the first circumcised man. And this sign means that his left hand has died. And this is an image given to the old people

[47] The repentance is a light for showing who we actually are: it shows to us our sins which narrow us into egotism, and which keep us into darkness regarding the infinite glory of God and regarding our duties towards people.

[48] The same light of Christ will shine out of all the saints, even though some od them will shine stronger than others. But each of them will reckon that he will have had the shininess as much as he will have been able to, namely to the greatest of his capacity. And the humbleness will make all of them not to reckon himself more illuminated than others.

about the new man whom our Lord Jesus Christ showed Himself to, into His holy body, namely that that what is old and it cover the man to fall off and to be lost. About this the Apostle said: "Into Him you have been circumcised with a circumcision not made by human hand, through the disrobing of the body into the circumcision of Christ, being you buried together with Him into baptism, into Whom you have also resurrected through faith into the work of God" (Col. 2: 11-12). And also: "You must disrobe your previous living, and your former man, who is corrupted through deceiving lusts, and you to renew the ghost of your mind and you to put on the new man, that man built in the image of God into righteousness and into piousness and into truth" (Eph. 4: 22-24). And again: "in order you to die to the sin and you to live into righteousness" (1 Pt. 2: 24).

These things about the circumcision. And he who doesn't have these things, he is not circumcised, neither is him a Jew, because he has transgressed the Testament commanded by our Lord Jesus by His holy blood[49].

2. IN speaking about the holy Passover there are said great things too. The first one was the circumcision, the second one was the Passover, and the third one was the Saturday. This is for God tells to Moses: "This is the law regarding the Passover. No one belonging to another nation will ate it. No one bought with silver will eat it. But you will circumcise anyone bought will silver and they will eat the Passover. Eat it in a house, having your waists girdled, and wearing footwear in your feet, and holding your staffs in your hands" (Exod. 12: 43-48 and 11). One could not eat the Passover except in azyme and with roasted lamb and with bitter herbs (*Ibid* 9). He didn't' say you to be girdled over your waists, in order somebody not to say that He spoke about girdle, but He said "having your waists girdled" by speaking about the cleanness of any passion which is under the mastery of having sex into uncleanness. And He speaks about footwear meaning the preparedness and the running away from any pricking that harms the conscience and that impedes the mind from seeing its cleanness. And the staff is the hope of the manhood in waling the road fearlessly, in order to enter the Promised Land. And these ones are they who

[49] Christ shed His blood for us also in order Him to show us that we must forsake the blood of our former man and that we must to receive His blood as the blood of our new man. This was shown as image in the shedding of blood at Jews through circumcision.

reach the resting of the Saturday. The blood is the sign of our Lord Jesus Christ when He came as presence, in order to take the sons of Israel with Himself into his inheritance. They show themselves as prepared for the road also by being anointed with his sign within their souls, in a shown mode. And the received bunch of hyssops is the suffering of the evil. This is for He says: "Eat these with bitter herbs". So, you must examine yourself, brother, whether you are circumcised, and whether you have anointed the threshold of your door with the blood of the innocent Lamb, and whether you have emptied yourself of all earthly thought, and whether you have prepared yourself for hitting the road or for ascending into the Promised Land[50].

3. One can also say great things about the Sunday. The Sunday too belongs to them who had been found worthy of the true circumcision and who have eaten the holy Easter and who has been liberated from Egyptians, and who have been rested (Sabbathized) from their bitter slavery. This is for God tells to Moses: "You will work for six days, but the seventh day if the Saturday of the Lord" (Exod. 20: 9-10). "The soul of him who work on Saturday will be lost" (*Ibid* 31: 14). And our Lord Jesus rested Himself on the true Saturday and He taught His disciples how they must rest (Sabbathize) themselves, until the climbed (on the cross) on Friday and He did the whole preparation before climbing the cross, namely He endured all the insults for us, by allowing Himself to be nailed on the cross, and by not detaching Himself from the cross, until He weas still alive, and shouting out: "I am thirsty" and, when they brought Him a "sponge soaked in vinegar" and He tasted it, He said: "All have been done, and by bowing down His head, He yielded His ghost" (Jn. 19: 28-30). Then they descended Him, and He didn't move and He Sabbathized Himself truly (keeping the true Saturday). So, our Lord Jesus rested on the seventh day and He blessed this day, for He truly rested Himself of all the works which the

[50] Only by being circumcised into ghost, or baptized, one can eat the innocent Lamb or one can be imparted, by preparing himself for ascending together with Christ towards the Kingdom of Heavens where he will have the eternal resting (Sunday). This is because only thus he will be escaped form the eternal death by the Lamb's blood. He must have the girdle that protects his waist against the inferior bodily pleasure and he must hold his staff in his hand during his travel towards heavens and he must wear in his feet the footwear protecting his mind against the pricks of the sins.

human passions have been abolished through[51], as the Apostle said "That he who has entered his resting, he rested of all his things, as also God of His things" (Hebr. 4: 10). This is the true Saturday. So, that one who do not keep this Saturday (does not Sabbathizes it) he is not truly a Jew[52]. That's why Jeremiah wept for the people, and he told them: "Do not carry burdens on Saturday neither exist the gates of Jerusalem carrying burdens on Saturday" (Jer. 17: 22).

4. Woe to me, the wicked ones, because I have transgressed these commandments and I have carried heavy burdens on Saturday. And if I dies together with Him and I have been buried and I have Sabbathized (I have kept the resting of the Saturday), what are these heavy burdens which I carry, which I fulfill? Heavy burdens are: the anger, the envy, the hatred, the vain-glory, the speaking against another, the defamation, the furious wrath, the haughtiness, the reckoning of himself as righteous, the desire for being seen, the strife, the love for the self, and the criticism addressed to others. These burdens belong to the soul. And the burdens of the body are: the covetousness of the belly, the love for the imposing countenances, the pleasure, the lust, and the lack of the heart. All of these and the things similar to these have been forbidden by our Lord Jesus to the bodies of the saints and He killed these burdens into His holy Body, according to the Apostle's words, that: "through cross he Killed the enmity within Himself" (Eph. 2:16), by abolishing the Law of the commandments, the holiness of the Saturday. So, he who bears the mentioned heavy burdens and fulfills them on Saturday, how could he say: "I am a true Jew"? This one deceived himself because he has only the name left. That's why he won't receive anything from among the things of Christ. This is because he denies himself through his deeds, because those killed by him he has resurrected them

[51] By receiving the death, He abolished all our reproachable passions and His unreproachable passions taken from us, and so He has given us too the possibility of cross from the first ones to the second ones and also the possibility for us to get rid even of the second ones. Abba Isaiah insists much upon this original explanation of the death on the cross of Christ. One could reckon that in this explanation there can be identified an Origenistic explanation that affirms a will of the soul to detach himself from the world and to turn back to God. This Origenistic influence is resisted by simultaneously explaining the cross as out of love from people. When used with love for people and ass occasion for loving God, it no longer has a negative meaning. A s he also says further on, through cross, or through the death received willingly, Christ has killed the enmity within bodies, and not the love.

[52] In the Latin translation: "Non est Christianus".

again, and the things he buried he has unearthed again. That's why it is obvious that this one isn't a true Jew, but he is a liar; he neither is circumcised nor keeps the Saturday (he doesn't' Sabbathizes). So, when our Lord Jesus will come into His glory, he won't introduce into His eternal Kingdom except by the sons of Israel, namely all of them who have been circumcised, whom He has gathered up from among all nations, as the Apostle says: "petrifaction have been done from the part of Israel, until all the nations will enter" (Rom. 11: 25). And again: "As many as will match this ruler, they will have the peace and the mercy upon them and upon the Israel of God" (Gal. 6: 16). You notice that are Israelites of God, who have the circumcision of the heart and the Sabbathism (the keeping of the Saturday) and the abolishment of the sin. And he says again: "This is because not him who shows himself in his body as being a Jew, neither the seen circumcision, but the hidden Jew and the circumcision of the heart into ghost and not that into letter" (Rom. 2: 28-29).

5. Let's take heed, brothers, at ourselves, until we will have fulfilled the toil, and not to lose it because of our carelessness, by not knowing that our enemy is within us, and he flatters us and he drags us to commit any sins, by not allowing our eyes to see anything from the light of the godhead. Examine yourself, you the poor one, who have been baptized into Christ and into His death, in order you to find out which is the death He killed, if you walk on His traces (1 Pt. 2: 22). And show me the sort of death you have[53]. He is sinless and by showing Himself to you, He preceded you in everything: in poverty, and you cannot endure the poverty; He didn't have "where to lean His head on" (Mt. 8: 20); And you do not endure the estrangement joyfully; He endures the insults and you dop not endure any insult; He didn't avenge Himself, but you cannot stand not to answer evil with evil; by suffering, He didn't get angry, while you, by making another to suffer, you get angry on him; being Him defamed He remained undisturbed, while you are not defamed but still disturbed; He got humbled comforting them who were sinning against Him, while you beat them with your word even on them who love you; He joyfully endured the things brought upon Him, while you get disturbed even by

[53] Research whether you too have died in Baptism the death of Christ towards sins. Better said, see hos far your death is from His death. He died to all sins. You are far from this death of His.

hearing something unimportant that upsets you; He is gentle to them who fall into sins, while you get haughty towards him who is superior to you; He has given Himself for them who sinned against Him in order to save them, while you cannot give yourself even for them who love you. Behold what He has given you and what you have paid Him back. Know Him out of His deeds and know yourself out of your deeds. If you died together with Him, who would do those deeds or those sins[54]? This is because, otherwise, what will us do more than a pagan does? Do you pray for them who do good to you? But the publican too does this (Mt. 5: 46). If you rejoice of him who praises you, that is done by the Jew too. So, what do you do more as you claim that you have died to the sin and that you are alive into Christ Jesus? If you love only him who obeys you, what do you do more than a sinner? Thise thigs are done by a sinner as well. If you hate him who causes you pains and who doesn't obey you and who rebukes you, you too are going that what the pagan does. But you must rather pray for them so that they to be forgiven. If you get upset on him who defames you, see that the publican does the same[55].

Therefore, you who have been baptized in His name, you too must examine yourself, in order you to see whether these ones are the deeds rejected by you; and, how will you show yourself on the day of His glory and how will you be crowned if you doesn't have the crown for the passions defeated by you, passions which were defeated by your Emperor before you defeating them, and the Emperor has given Himself to you as an example. This is for, when the Emperor of the emperors and the lord of the lords will show Himself in His glory, and He will show Himself in a seen manner to all the mankind into His great glory, by having the signs of His sufferings He endured for us, but you will show yourself not-having His sufferings into your body, He will tell you: "I do not know you"[56]. And by seeing

[54] If you answered evil to the evils done to you by your fellow humans, contrary to what Christ did, for He treated everybody's sins with kindness, how could you say that you have died to the passions, as Christ did? How could you, then, say that your death is like Hid death?

[55] If Christ wants to lead us through fulfilling His commandments, into His Kingdom, that means that through His commandments He shows us His love. But He shows us His love when we do not love those people who praise and honor us. When people love us, He asks us for humbleness and tiredness.

[56] He who will show himself in front of the Righteous Judge Who still has within Himself the glory for the passions He endured and defeated for us, and he won't have within himself the

all the saints who dies for His name and who have His sign, you will be ashamed by appearing in front of them. You search the lives of all saints and you will find out them who endured the evil and they dint' paid it back with evil. This is for the blood of all of them shouts out: "Avenge us towards them who inhabit the earth" (Apoc. 6: 10). And I who have been loving the whole resting, what will I say on that day, by seeing the Prophets and the Apostles and the martyrs and the other saints who, by suffering the evil from others, they showed themselves as long-patient and as not-answering the evil with evil, neither getting angry, for they knew that it wasn't the will of the man but the injustice of the devil who forced those people to do them evil[57]. Therefore, you too must research on yourself, brother, what is that what you are doing, and you must understand that though that you have in front of God. This is for you won't be able to hide your thought on that hour. It won't be in the power of your human will to criticize somebody but, when the (general) resurrection will take place, each one will resurrect dressed up in his deeds as in a coat, either into justice or into injustice. These deeds of yours will speak about you and they know where your place is[58].

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sign of these defeated passions – the hatred on other by love, the insults from others by gentleness etc. – he will rightly hear being told to him by That One: "I don't know you", because you have nothing in common with Me, because of being you totally stranger to Me, so that you cannot but remain further on far from Me, even though I would want you to be together with Me; if you are uncapable of receiving My love and you to open yourself to Me.

[57] The saints go in their kindness all the way to not answer evil to those who did them evil, all the way to feeling compassionate because the saints know that those people didn't commit the evil from themselves but because of being them tempted by the devil. Still, the saints didn't reckon either as staying in their power to rid the people who harmed them of their punishment, but they let them on behalf of Christ. Christ will be The One Who knows if those people did the evil while being forced by the devil or they too put their own will into that evil they did.

[58] It won't be given then to your will to criticize or to judge somebody, neither to hide yourself, but the coat of your deeds which you have put on while you have been living on earth, that one will speak out of you and about you and about what others will say about your deeds. Your deeds have been gradually intertwining a coat of your person, or better said they have imprinted a seal into you, or maybe a complex and full of nuances and variously colored coat, but one still giving a general and unitary impression. This seal can still be called as a coat, for there is a difference between the creature whom you have come into the world with from God, and that what you have imprinted into your creature. The place achieved by you will be according to the color of your coat. You won't be able to occupy a place nonconforming to the colors of your coat. This shows the objectivity and the justice of the final judgment. You won't be able to occupy a place nonconforming to the objectivity of your deeds. It is shown in these assertions how stranger Abba Isaiah was from Origenism, once on

7. Blessed is him who has been fighting and who has disrobed himself of the things pulling him towards the Gehenna and who has put on the things dragging him towards the Kingdom. This is for the Apostle says: "We know that if this ten, our earthly dwelling place, it is broken, we will have from God an eternal house not made by human hand, in heavens" (2 Cor. 5: 1). This is for the time of our live is nothing and we are being deceived on each day, until that our will reach us when we are engulfed by the grief of the eternal crying[59]. Let's not lose our heart, but let's put the whole our power for taking care of ourselves and for guarding ourselves and for praying us all the time the goodness of God, in order Him to help us. Let's not anger on the people who are close to us, because of their mildness words utter by them unwillingly, and because they were unworking or because they have become vessels of the enemy and strangers to God, all the way to running away from stadium. So, my beloved ones, you must take care, before everything, of the humble cogitation and you must endure the insult patiently, and you must think all the time to remove your will, because keeping the own will it will abolish all the virtues, while him who has his thoughts persevering into righteousness, he will gently cut off his will because of him fearing of his will like of a dragon. This is for the love for quarreling it will break the whole creation, and it will darken the soul not to see anything form the light of the virtues[60]. So, you must take care of this cursed passion which mixes itself with the virtues until destroying the virtues. Actually, our Lord Jesus Christ didn't climb the cross until he threw away Judah from among Hid disciples. This is because, if the man doesn't cut off this dishonorable passion, he won't be able to advance towards

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the deeds committed in this life depends the happiness or the unhappiness of each human person. The earthly life has a decisive importance for the happy of unhappy eternity of the man.

[59] It will be awful that endless pain of the "eternal crying". That will be a pain which won't give us the possibility to correct ourselves, because we will no longer have that power. There will be a callousness into helplessness, one united with the pain.

[60] The virtues are the light for being seen by other people and, in the first place, by God. The virtues assure us about the seen value of God and of the people and of our worthiness, namely of the purpose of our life. The evil like egotism will lock us up into darkness and into the meaningless of our life and of the existence by and large. We will no longer see but some bling and implacable and inexplainable laws which create all the things only in order they to destroy all the things.

God[61]. This is because all the evils follow to it. Within him who doesn't want to know about God there will occur the vain-glory. And all the things hated by God will dwell within the soul of him who loves the strife and within the soul of the proud ones. And all the things which such people convince their heart about that those things would belong to God, those things are actually lies, according to all the Scriptures.

8. Judging firstly on himself, it will bring the humble cogitation, and the humbleness consists of renouncing to one's own will in favor of the brother, into knowledge[62]. The cleanness consists of praying to God. Not comparing yourself to others it will bring you the crying[63]. Not judging another means loving him[64]. The heart loving of God consists of not thinking anything against the neighbor[65]. The quietude (the hesychia) consists of not trusting that what doesn't belong to you[66]. The poverty is that heart that lacks the evilness. The peace consists of achieving the mastery over your senses (feelings). The gentleness consists of enduring. The mercy in shown into forgiveness. And achieving these, it means cutting your will off and that brings the reconcilement through virtues with one another and it makes the mind undisturbed. And I do not see an end to all of these in any Scripture[67]. This is for that what God wants form the man isn't else but the man to humble himself towards his neighbor in everything and him to cut him will off towards all the things, and the man to always pray for

[61] He who locks himself into the egotism of his sins, he won't be able to advance towards God. This is for God is the Creator of all the things and God wants all of them to be united within Himself. Only into Him they can advance into the more-existence.

[62] It is necessary one to renounce to the own will in favor of the neighbor "into knowledge", namely being aware of his value and of my duty towards him, and not in a sentimental manner in order to gain him by that for my pleasure.

[63] Not measuring myself doesn't only mean I not searching for being satisfied with the measure which I have reached at, but it also means crying because of I being aware of being myself nothing, because I haven't accomplished anything of my duties.

[64] Not judging somebody means not only stopping myself from condemning him because of an indifferentism of mine towards him, but it also means loving him. In all my relationships with another I must not stop myself only from committing the evil, but I must also to advance into committing the good.

[65] I must show long-patience not only in abstaining myself from answering evil to evil, but it also consists of not having any thought of discontent towards the neighbor committing that evil upon me.

[66] The quietude consists of not bragging myself with that what I do not have. And, actually, I have nothing by myself.

[67] The mentioned virtues can advance endlessly. There is not end to virtues.

the hand of God to help him to guard his eyes against the sleep of the forgetfulness and form the delusion of the slavery[68], given that the man's nature is evil and changing[69]. It belongs to God to guard us, and it belongs to God the power of bestowing to us the power for guarding ourselves[70]. It belongs to Him the shelter which we preserve our poverty under[71]. It belongs to Him that turning which He turns us with towards Him[72]. It belongs to Him the thankfulness for He bestows Himself to us[73]. It belongs to God to give us the grace for thanking Him. It belongs to God the shelter which He protects us with against the hand of our enemies. His is the honor and the glory forever and ever. Amen. But lo which are the tones stirring up the strife up and mercilessly breaking the soul down: the much-speaking, the twisted speaking, the changing of the word according to one's pleasure, the daring, the haughty-speaking, and the stopping another form speaking. That soul that has these ones is a soul baren of virtues. And after all of these, if the soul doesn't break

[68] God doesn't want form the man except the man to be humble towards his neighbor, and the man to cut his will off in his relationship with his neighbor. God makes the neighbor's cause as His cause. This is for God is the Creator and the Upholder of the neighbor and God wants Him to be shows as such also by the man's help. This is also a cherishing given by God both to him who helps and to him who is helped. God wants the man to help another man, but God also wants the man to ask God for His help. God and the man reciprocally ask for the care for the neighbor. In this too there is a trinity. Two strengthen their care for a third one. God asks the man for his care for the neighbor and the man asks God for His care.

[69] In another place Abba Isaiah said that the man's nature is good, for it is accomplished by the help from God. Here we must understand that Abba Isaiah reckoned the man's nature as evil when the man doesn't want his nature to be accomplished with the help from God asked through prayer. So, the prayer is necessary to the man's nature in order the man's nature to be accomplished (made whole (E. l. t.'s n.)).

[70] It belongs to God to guard us, but it also belongs to God to give us the power for guarding ourselves. So, guarding ourselves it belongs to us too, but we cannot truly have this power except from God, namely by praying ourselves to Him. There is a relationship between God; the man cannot be without this relationship with God.

[71] We cannot be poor except into God and with God's help. Otherwise, our egotism will push us towards getting rich, towards the egotistic trust into ourselves, and that is one with the deceit and with the slavery. This is because cherishing the richness means making yourself slave to the material things. The poverty makes you free from everything. Only that conscience that you have God won't disturb you and it will make you truly free. You are free only into God and into the conscience that you have everything into God.

[72] In your turning towards God there is His power or His work that turns us; there is His attraction giving us to feel the attraction.

[73] The thankfulness we live towards God for the things He bestows us it still is His power and work. God turns Himself towards Himself, but by that he turns us too towards Him. There is impossible to separate our work from His work. "Lord, I am taking You for giving me the power for thanking you!".

sweats in any of the virtues, that soul won't reach the resting of the Son of God. So, do not be carless with your life, brothers, and do not give you mind occasion for any laziness into deeds. This is because that will deprive you of the time you need for reaching the resting of the Son od God, that is the humbleness and the renunciation to all the things and to the hatred for any man and the non-trusting in any deed which doesn't belong to God and in keeping your sin in front of your eyes and the death towards any deed of the evilness[74]. And God Who is not a liar, He will come to our help with His mercies.

The Word no. 23

About Consummation

1. One of the Fathers said that if a man doesn't achieve his faith into God and his ceaseless desire for God and his innocence and his non-paying back evil for evil and the suffering of the evil and the humbleness and the cleanness and the love for people and the rejection of all things and the gentleness and the long-patience and the ceaseless prayer to God into the pain of his heart and the true love and the non-looking towards the things from behind and the non-taking in account the things coming upon him and the care for his serving (liturgy) and the asking of God for His help against the things coming upon him, that man won't be saved. This is because of your enemies, oh man, they are not silent against you[75]. Therefore, you must not neglect or despise your conscience. And you must not trust yourself at all regarding the fact that you have reached to something worthy of God, but you must see yourself into the land of your enemies. Enduring the evil into conscience understands your previous indifferences towards it[76]; and the crying of the sense heals the wounds

[74] The quietude is one with the humbleness and with the death towards any deed of the evilness, and the fear of the conscience for any sin whose ugliness is always kept in front of it.
[75] The enemies talk to you through temptations, they whisper within your self the urge to evils.
[76] Enduring the evil with the conscience that that evil has its cause in your previous indifferences, it will make you understand those. The thief from the right hand understood that he suffered because of his previous indifference towards good.

caused you by the enemies form inside[77]. The consummate love for God, according to His will, it resists the hidden enemies, And the hidden cleanness, by defeating the hidden enemies, it prepared the man for the resting of the Son of God, and the seen cleanness guards the virtues. And if the knowledge it that that gives birth to virtues, the knowledge is too the one that guards them[78]. Finding the content during temptation it will turn the coming temptations towards the things from behind, and not thinking that your toil is pleasant to God it will prepare to you the help from God in order you to guard yourself[79]. This is for even him who gives his heart in order to piously ask for God's help, he truly cannot know whether he has been pleasant to God[80]. This is because as long as his conscience still reproaches him for some of his contrary-to-nature deeds, he still is stranger from freedom. This is because until there is The One who reproaches him and Who judges him and until there is the condemnation, there won't be freedom. So, if you see yourself non-condemned for anything while praying, you will be truly free and you will have entered the resting of God according to His will[81].

2. If you see that the good fruits have been strengthened and the thorn of the enemy can no longer chock it up, even

[77] The enemies tempt us through inward thoughts but not without the contribution of our senses which are in touch with the external realities. That's why fighting the temptations from within mut be accompanied by the painful retaining of the senses from enjoying the pleasure of touching the outside things.

[78] The knowledge, or the conscience, by fighting the inside temptations it gives birth to virtues and it also guards the virtues. There is not fight against the passions which darken and for the virtues which enlighten the meaning of the life, without there being a conscience of this meaning. This knowledge gives birth to virtues and it guards them.

[79] You must not be content for having resisted a temptation that acme upon you. Otherwise, you will weaken your fight and the temptation you thought that you defeated it will tempt you again. Only by not trusting yourself and by making bigger efforts and by asking with bigger insistence for the help from God, God will give His help to you.

[80] You must not think that your ask addressed to God for His help it was pleasant to God and that God has given you the true help. This is because of you not being able to ever know that surely. If you think that you know that, you will trust yourself and so you won't continue to pray God even more fierily for His help.

[81] Until your conscience still rebukes you for something contrary-to-nature from within you, the conscience judges you too. You are under the judgment of your conscience, so that you aren't totally free or unsubmitted to condemnation. We are not allowed us to feel free from under the possibility of being us condemned, before the last judgment of God. Only then we will be given the true freedom for we will fully live the love of God. But there is the possibility for somebody to anticipatedly live this freedom, and that is a true resting. Only the saints are from now around Him, as ones who do not feel themselves as accused of anything.

though they who wage war to you haven't got far from because they trust their evilness, that will mean that you will no longer have to fight your senses. And if the cloud overshadows your tent and if the sun burns you during the day and you do not lack the light even at night, namely if He has found within you the whole preparation of the tent in order to stay and guard it, according to the will of God, it means that it has been reached within you the victory for God and therefore He guards your tent. This is for it is His and He goes in advance and He prepared the resting in advance[82]. And if He doesn't stop Himself first at that place where He want to, the tent cannot be rested, as the Scripture says. So, there is a great danger to the man until he will know himself, and until he will have found out that there is nothing within him from those who teach the monk to assertively get far from the contrary-to-nature things. So, we need the fear of their goodness to master upon us, in order to ceaselessly wake our remembering up, so that together with it to reign over our hearts, all the time, their holy humbleness, by the mercy of God[83]. This is in order us not to be indifferent towards them who prepare those ones and who guard those ones to remain within mind up to the very end, so that the man to ceaselessly see his sins and him not to trust himself because he is in a cunning slavery.

3. So, someone judging his neighbor and disregarding him and despising him within his heart and gossiping him when the time comes and angrily rebuking him and speaking evil of him towards somebody else, it will make him who does those to be a stranger from that mercy which the saints are made partakers to, concomitantly to thew worthy of honor virtues. This is because those evil deeds abolish the toils made by the man and they destroy the good fruits of the toils. If somebody says: "I am crying for my sins" but he still commits some of those sins, he is mindless. If somebody says: "I am crying for my sins" but he still has something of those sins, he

[82] The human person is within God's tent. God goes like a cloud before him, in order God to prepare for him the resting which He attracts the man to. But the man too has God within himself, like a sun during day and like a moon at night. God enlightens the man ceaselessly. The man must be evermore attracted by the will of God towards the Promised Land, towards the Kingdom of Heavens. And this fits the Churches too.

[83] The fear is produced and upheld within us by the godlike kindness, out of mercy for us. The fear wakes up our remembrance about our previous sins and, concomitantly, the humbleness that takes our heart under mastery.

deceives himself. He who searches for quietude (hesychia) but he doesn't take care of cutting off his passions in hesychia, he is blind in the holy building up of the virtues. He who leaves his sins and he takes care of correcting somebody else, he will get lazy from asking with the whole his heart and he will be deprived of that prayer to God into knowledge. This is the manhood: to fight his previous sins which one prays for being forgiven to him, asking for no longer being him gained by those sins in his heart, or in his deeds, or in his senses. If the memory of his previous sins doesn't reign within his heart[84], and if this doesn't turn him away from all the things form within world in order those things not to master him, he won't be able to refrain himself from his sins and he won't feel himself disgusted of them and he won't be able to refrain himself from judging God's creature. Blessed is him who has been truly found worthy of this, and not hypocritically and with much evilness. But the deed of those who truly cry with their mind and with their senses through these unseen deeds, it is that of not judging their neighbor. This is because if your sins are not enough to you, they will make you a stranger from your neighbor[85]. And answering with evil means being far from crying[86]. Leaving imprinted something from the things of the world (and allowing yourself to be mastered by the imagination regarding something from within the world) because of your vain-glory, it means being far form it with your mind[87]. he who gets sad and says: "I haven't asked you for your opinion about these thoughts", it if far from him not doing his will regarding himself. If you say about somebody that he is good or not, it is a shame to him and it will show you worse than him because of

[84] It is a recalling of the sins feeling sorry for them and feeling the pain for having committed those, and not feeling the pleasure for repeating them.

[85] When you haven't got disgusted because of your sins after committing them, but you keep committing other sins, these sins will estranger you from your neighbor.

[86] Answering the evil from another with evil, it means being far from being sorry and from the crying because of having done that evil.

[87] Making yourself the slave of something from within the world, and producing important imaginings about that what ties you to the world, it means not-understanding with the mind the world's meaning as masterpiece obeyed to God, or that what the world truly is in its miseries which come to an end at each man's death. It means not seeing the fact that the world isn't the only reality. Imagining about something important from within the world means every wrong judgment done by somebody about something from within the world, or about people. This is a deceit leading you to mistakes because of you not being able to exactly know the things from within the world and because of you lacking the humbleness.

you judging him[88]. Wanting to know a thing that doesn't belong to you, it is a shame and it is a lack of learning and it is an evil slavery which do not allow you to know your sin.

4. If somebody condemns you and you suffer because of that, the true crying is not within you[89]. If it happens to you some deed of giving-and-taking, and if you suffer some loss and you get upset because of that loss, that means that there isn't the fear of God within you. If some people say some words against you and you get disturbed because of that, that fear isn't either in this[90]. If somebody praises you and you accept that, the fear of God isn't in this either. If some people curse you and that pains you, the fear of God isn't in that either. If you run to those who are glorious within the world because of you desiring their friendship, the fear of God isn't either here. If some people talk to you and you want to oppose them by words, the fear of Gid isn't here either. If they will overlook your words and that pains you, the fear of God isn't here either. This is for all of these show the former man living and mastering so that there aren't here those which wage war to him and neither is here the true crying of him whom God works within. But the eyes of the mind must work in order somebody to know about himself as he is enemy to God by his own will. If you keep the commandments of God and if you do your thing into knowledge for God and if you are convinced that you cannot be pleasant to God, according to His glory, and if you put your sins before your eyes, and if you see yourself opposing to the evil one who wants to tear you down by self-justification and by guarding the building done to you by him, then you will know that you will have known yourself and you will know where you will be living at and you will no longer trust your heart, for you will have gained the victory[91].

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[88] Telling about somebody else that he is worse than you are, you judge him and so you become worse than him.

[89] The true crying is that crying for your sin, because of your insufficiency. But if you cry because you feel offended, that means that you do not truly suffer for your weakness, for your sin. And such a crying won't correct you.

[90] There isn't in this the fear of God, neither it is in all the next ones. This is because of being in all of them an egotistic feeling.

[91] If you have your sins before your eyer, they will help you to resist him who wants to souly kill you, because of you wanting to keep the creature built to you by the Maker. In this case you will know that you will have truly known yourself as a humble creature and you will no longer proudly trust yourself by reckoning that you have achieve the victory upon your sins.

Actually, if the man doesn't answer in front of judgment and if the man doesn't hear the decision and if the man doesn't know which his place is, that man won't be able to convince himself that he will be pleasant to God by fear[92]. This is for the sadness according to God, a sadness that east the heart, it can gain the senses; and the resistance (to evil) with watchfulness it guards the mind's senses healthy[93]. This is because of the man not being able to shun from evil, neither can the man trusts himself for doing that. The man must ceaselessly be in ascesis as long as he still is within his body. Blessed are they who do not trust their thing as a thing that would be pleasant to God, and who get ashamed to answer to God once they do not trust their thing, because of they knowing their weakness and they are satisfied with their sadness and with crying for themselves and not to worry about the creature of God which will be judged by God[94].

5. This is for the victory of him who works consists of surrendering himself wholly to God. And when God's will it becomes consummate, it means that the man will have been inscribed in the book of the living ones and then the ones form heavens will testify about him, for he will have passes over the masters from the left hand. Then his remembrance is together with those from heavens. But until the man still is at war, the man is under fear and under trembling, whether or not he has been victorious today, or whether or not he will be victorious or defeated tomorrow. This is because of the fight surrounding and squeezing the heart. Only the lack-of-passions isn't warred, for it has received the crown and for it is no longer worries about being the three ones divided when reaching to be reconciled among them through God, and these three ones are, according to the Apostle: the soul, the body, and the ghost (1 Thes. 5: 23). This is for he says somewhere in one of his epistles that if the

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The real victory upon sins is united with the humbleness that doesn't claim that it has gained that victory.

[92] One is pleasant to God by fearing God. This is for the fear of God makes the man to avoid sinning. The far of God is the beginning and the companion of the virtues.

[93] The sadness for sins makes the mind gaining the bodily senses and to master them, and the sadness also guards the mind's spiritual senses which the mind intuits the things' meanings through.

[94] The man must always be discontent with his deeds and he must not wait trustfully for God's judgment, neither must he cogitate that others' salvation will depend on him. The eternal fate of each one must be seen as depending on God. The man must always be mastered by sadness because of the state which he is in, and he must cry for his discontent because of that state.

three ones become one through the work of the Holy Ghost, they will no longer be separated. “This is for if Christ died and He resurrected, He will no longer die, the death no longer masters Him" (Rom. 6: 9). And His death has become our salvation. This is for, by His death for only once, He killed the sin and His resurrection has become the life of all of them who believed in His power, for He has healed His ones of passions in order they to be alive into God and in order they to bring forth the fruits of the righteousness[95]. Therefore, you must not reckon yourself as dead until you are under the force of your enemies, whether when awake or when sleeping. This is because, as long as the poor man still is in the stadium, he doesn’t have daring, and by looking from far, he doesn’t trust his deeds. And the mindless one, by daily falling he reckons that he is victorious, without actually fighting a battle in the stadium[96]. That’s why the Lord told His disciples when He sent them to preaching: “Do not salute anyone on your way, you salute the people in the house. And if there is a son of the peace, you will remain with him and his peace will rest there” (Lk. 10: 4-5). And again, Elisha told Gehazi when sending him: “If you encounter a man, you won’t bless him, neither will you accept being blessed by somebody” (4 Kings[97] 4: 29). This was because he knew that that child wasn’t brought back to life and

[95] At the general resurrection the war waged against the man will have stopped, so that also the division between soul, body, and spirit will have come to an end, for the man will no longer be mastered by passions. The death and the resurrection of Christ made the three ones to be one within Him, and then He will make them to be one within us too, for our ghost strengthened by the Holy Ghost of Christ will take the body and the soul into his mastery and all of them will be one. So, the man will no longer be worried by the three divided ones, for they will have reached at the full overwhelming by the Holt Ghost. The people on earth fight for the three ones, because of the three ones still being non-consummate and that’s why still being non-fully united, and they also fight for those who are dead with their body in order their soul to found mercy at God and through the Holy Ghost their soul to be united with their body at resurrection. So, Christ dies and resurrected also for restoring the man’s unity divided by sin. This is for He killed within Himself our sin as cause of man’s division. The whole Abba Isaiah’s spirituality is the consequence of the Christology. But while until here he has been speaking only about the death of Christ as death of the human passions, not he speaks about Christ’s resurrection as that one that restores the man’s unity by liberating the man from passions. We are given here new elements of Christology as a deepening of its richness.

[96] The fight will come to an end at the final judgment. Until then, but especially during the earthly life, some people fight in the stadium and they advance into virtues. Others, because of their pride, they commit sins right through the deeds which they think about themselves through as they would be virtuous. These last ones do not fight in the stadium for advancing towards the target of their consummation.

[97] In the KJB we usually call this book as *2 Kings*. (E. l. t.’s n.)

neither him had power for resurrecting that child. But when the man of God entered and saw the child lying on the bed, he shuts the door after himself and he fought by deeds against each of his senses and he lied down next to that child and he came over that child and he walked that child for seven times. And when the child's senses got warmed up, according to the will of the Ghost of God, the child's eyes opened.

6. So, what can we the unworthy ones say, because we love the glory of this world more than we love God; because we do not know how to fight; because we do not strive to reach the resting, because of us not knowing the long-patience of God Who lets the thorn grow together with the good fruits until fulness and He doesn't send to be the tares gathered up, if neither Gehazi despite accomplishing his travel, he didn't reach to resurrect the child, because he loves the glory from people more than the glory from God. Blesses are those eyes which get ashamed by looking into knowledge at God and which take care of healing their wounds into knowledge and which pray for their forgiveness[98]. But woe to them who lose their fruits by reckoning about themselves as they are sinless and so they trample on their conscience because of not wanting them to be pricked by it, and because they neither want to know that what is small it is very small. As we know that the plowman who sows all his seeds, if those seeds do not fructify, he will have toiled vainly, likewise the man "if he sees all the mysteries and if he has the whole knowledge" (1 Cor. 13: 2) and he does many deeds and healings, he wills till suffer of diverse evils and he will lack his coat and he will even be in fear because of not trusting his conscience, because of him still having enemies and plotters hunting for him, until he will hear the word that: "the love never falls, but it believes all the things and it hopes for them and it endures them" (*Ibid* 8: 7)[99].

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[98] Abba Isaiah constantly stresses upon knowledge. They who advance into the good things they are shamed in front of God for their sins, because they know that those are sins, and for they take care for healing those sins by the knowledge of combating those sins. The knowledge about sins is united with the knowledge of God Who the sins are committed against. He who doesn't know God he won't either know certain deeds of his as sins. That's why on the knowing God as a person-like existence Who wants the good as live in harmony of everybody - and Who will the people by not fulfilling it they get out of the harmony that blesses them – it depends any knowledge of everybody, or their meaning.

[99] Only when somebody reaches to live the fact that the love never falls etc., only then he will have reached above sins.

7. Of, how much tiredness means the way of God! This is for he said: “Narrow is the gate and full of troubles is the way leading to life; and only a few find it” (Mt. 7: 14). And we who are unworking and who love the passions, we say that we have it as resting, because of us not being able to bear the yoke which He told us about: “take My yoke upon yourself and learn from Me, for I am gentle and humble in heart and you will find resting to your souls. This is for My yoke is good and My burden is light” (Mt. 11: 29-30). And who is the wiseman, according to God, who doesn’t’ fight with the whole his power for enduring the suffering of the evil things with the whole his tiredness and hurry, in quietude (in hesychia) and in guarding and with the whole his care, and he still won’t find himself worthy to utter the name of God with his mouth[100]? But our Master and Lord Jesus came to us for the passions working within us; He cam to kill the passions from within us who do not walk according to the body but we walk according to the ghost, and He showed us the whole Will of the Father. This is for He taught His disciples and told them: “When you have accomplished all the commandments, you will say that we are unworthy servants; for we have done what we ought to” (Lk. 17: 10). He told these to them who made their efforts and who guarded their efforts, because of they having known them who attempt to rob them of their efforts. Somebody fearfully runs away from any venom bearer which he sees, either snake of viper, either scorpion or other bearer of death’s venom. But the shameless and unworthy soul remain in all the things killing him and that souls won’t run away, neither that soul will part with those, but he indulges himself into those and he trusts them with his heart. That’s why such a soul wastes his time and he will remain baren.

The Word no. 24

[100] He who fight against his sins feels himself unworthy even of uttering the name of God. But he unites in his utterance the sentiment of his unworthiness with that of needing to utter God’s name. Lord, I cannot not (this is an intentional double-negation (E. l. t.’s n.)) to call Your name while in the same time I feel myself unworthy of calling Your name. I am calling you while feeling that right in calling You I am putting something of my proud trust that my calling will make Your hearing me. But the fact that our Lord Jesus Christ came to us in order Him to help us to get rid of our passions, it still gives us the courage for calling Him. I wonder: am I worthy of uttering God’s name?

About Dispassion (Lack of Passions)

On the way to virtues there are also fallings, there is also enmity, there is also transformation, there is also changing, there are measures, there is diminution, there is discouragement, there is joy, there is pain to the heart, there is sadness, there is resting to the heart, there is thriving, and there is effort. It is a travel until reaching its end. And the dispassion means staying away form all of these and not needing anything. This is for the dispassion is into God and God it in it[101]. The dispassion doesn't have enmity, it no longer has falling, it doesn't have faithlessness, it doesn't make efforts for guarding something (that what you have), it doesn't fear (of any passion), it doesn't lust anything in any regards, and it doesn't feel pleasure for any enmity. Great and countless are its glories. Fearing of some passion is far from dispassion and until some blame still ascend within somebody, he is far from dispassion. The dispassion is the body taken by our Lord Jesus and the dispassion is the love which He joyfully taught his disciples about. That's why many inexperienced people thought that they reached to dispassion, while still their passions were within their soul and their body was not totally cleaned. That's why they deviated from the due word: "Forgive me for God".

The Word no. 24

Towards Abba Peter, His Disciple

1. You have written me that I want to give repentance to God for my sins, if God liberates me form the bitter worry for the world which I have it now. You have been right to say that about me, if I am liberated from the thing of this age. This is because of the mind not being able to take care of both of them. The Lord too said this: "You cannot serve both to God and to

[101] This is a remarkable definition of the dispassion. The dispassion is into God and God is in it. So, the dispassion has everything. The dispassion doesn't lack anything. In passions you passionately desire for something, so that you are obeying your passions. You have no quietude. You are unfree. In dispassion there is freedom. It is the consummate love. This is for the love has within itself the whole freedom. God is passionless for He is not submitted to anything and for He is not limited.

Mammon (Mt. 6: 25). This is because Mammon is the sign of all the works of this world. And if the man doesn't leave this, he won't be able to serve God. And what doesn't it mean serving God if not having anything stranger within our mind when we bless God, neither to feel any pleasure when praying Him, neither any evilness when singing to Him, neither any hatred when we worship Him, neither the evil envy disturbing us when we occupy ourselves with Him, neither feeling us the ugly pleasure within our limbs when remembering Him? This is because all of these are darkened walls surrounding the miserable soul so that the soul won't be able to cleanly pray to God by having all of these within him. This is because they impeded the soul in the skies and they do not allow the soul to encounter God and to hiddenly bless and to pray to God with the sweetness of the love and with the holy desiring for getting enlightened by God. That's why the mind always gets darkened and it won't be able to advance towards God, if the mind doesn't' accept to cut those off and if the mind doesn't' become worriless for anything of this age. This is because of being there two powers influencing the soul: one from outside that takes care of the things form this age and it takes care of the resting of the body, and the other one is from within and it is that of the passions which impede the virtues. But the soul won't be able to see the inwards one if the soul doesn't liberate himself from the external one. That's why the Lord said: "everyone who hasn't liberated himself from any of his wills, he cannot become My disciple" (Lk. 14: 26). And the external power is out of will while the internal power is out of deeds[102]. So, by knowing our Master that the will is that reigning over both of those, he commanded us to cut our will off. This is for the mind is killed when the soul worries about the external things and the inward passions commit their deeds without separating those. This is for if the soul obeys the word of Jesus, that soul will cut all his wills off and that soul will hate all the work of this world. And then the mind resurrects and the mind stands strong until the mind throws all the things outside its house, by ceaselessly looking at the soul ad guarding the soul against turning back to the things from behind and to them who made that soul unjust.

[102] The two powers strengthen on one another. The external power comes out of will, while the inward power comes out of the external deeds. That's why, by cutting off our own will we will cut both of them off.

2. This is because of the soul being like a young woman married to a man, who when her husband goes on a trip, she loses her fear and her shame and she will no longer take zealous care of the thing from within her house. But when her husband turns back to his home, she immediately starts taking care of all things according to her husband's wills. The mind is likewise. When the mind wakes up it takes care of the soul and the mind ceaselessly guards the soul until the soul gives birth with the mind and brings children up[103]. And both of them become one heart. This is for the soul obey the mind, as it was written by the Apostle, that: "the man is head to the woman" (1 Cor. 1: 3). And again: "The man mustn't cover his head, because he is image and glory to God. And the woman is the glory of the man. This is for not the man is out of woman but the woman is out of man. That's why the man must have mastery upon woman, for the angels. But neither the woman is without man, nor the man is without woman in the Lord. This is for as the woman is out of man, likewise the man is through woman. "And all the things are from God" (*Ibid* 7: 12). To them whoa re found worthy of being into the Lord, this word hasn't only one meaning. These ones pray into the Lord for cleanness; they are those who bless God with their holy heart. These ones are enlightened by God; these ones are the true worshippers searched for by God; these ones are them whom it was written about: "I will dwell and I will walk within them" (2 Cor. 6: 16). This is that what was said: "If two of you will reconcile about everything, everything they ask in My name it will be done to them" (Mt. 18: 19). So, He wans his ones to be clean of the seen material things and of the unseen hidden into soul things, all of those which were abolished by His body through His resurrection, as He said: "Remain into Me and I into you" (Jn. 15: 4)[104]. Have you seen, brother, that He wants us in the first

[103] In Greek the word *mind* is of masculine gender, and the word *soul* is of feminine gender. The *min* is the man while the *soul* is the wife.

[104] The relation between man and woman, while the man is absent from home and when the man comes home, it is a wonderful image for the relationship between mind and soul. Within them who pray to God in a clean manner and who do God's will, their mind and soul become a harmonious unit. As the man get harmonized with his woman, likewise the mind get united with the soul into heart or into ghost, and that makes the body too to be clean; and as the man and the woman harmonize themselves into Christ, likewise is united the mind with the soul into heart when they see Christ within heart.

place to remain within Him by our deeds and that He remains within us with His cleanness, according to our power?

3. But if one says: "I have remained into Him by Baptism, but by living I cannot do that". Listen to me, my beloved one! Without any doubt, he who received the Baptism, he received it towards abolishing of the sin, as the Apostle said: "We have been buries together with Him through Baptism, towards death, in order the body of the sin to be abolished, in order us to no longer serve to the sin" (Rom. 6: 4-6). This is because it is impossible Christ to remain with the sin in the same place. "So, if Christ has started dwelling within you, your body has died to the sin and your ghost is alive for righteousness (as the Apostle said (Rom. 8: 10). "This is for the married woman is tied to her husband until he lives. And if her husband dies, she will be untied from the law of her man. So, if her man lives, she will be called as adulterous if he becomes of another man, if her man dies, she will be free from that law so that she won't be adulterous if she marries another man" (Rom. 7: 2-3). So, if he who wants to know if Christ had started dwelling within him, he will be able to know that out of his thoughts. This is for, as long as the sin convinces his heart, God hasn't started dwelling within him neither His Ghost has found resting within him[105]. So, it is necessary that God to dwell within the man in order the man to commit his deeds into God, in order the man's soul to be liberated from sin, as the Apostle said: "He who attached himself to the harlot he is a sole body with her, and he who attached himself to the Lord he is a sole body with Him" (1 Cor. 6: 16-17). This is for the whole contrary-to-nature state is called as debauched[106]. But if the soul get's liberated and if the soul ascends above those from the skies, that soul will remain within God and that soul will receive God's Ghost, according to the saying: "He who attached himself to the Lord, he will be of one ghost with Him". And Christ teaches the soul how to pray, as

[105] Here is being given again the relationship between man and woman as image of the relationship between Christ and the man's heart. As long as the heart feels itself attracted by sinful thoughts, Christ won't be within man as in His woman. As long as Christ isn't within man, neither the man's ghost will be rested. The sin keeps the man's ghost agitated, while Christ brings the man's ghost to resting, as the woman is brought by the presence of the man.

[106] It is contrary to man's nature not being together with God, more specifically together with Christ. If separated from God, the man's nature will live not with her natural husband but with satan who is enemy to God. In such a case the man's nature lives contrary to that state that makes the man's nature forever happy by showing to it the true meaning of the life.

one who ceaselessly worships Him and who desires Him, and Christ remains within the man's soul and He will give that soul, ceaselessly, resting, and He will unveil to that soul His untold honors and gifts. This is for the soul will be born anew, from Him, through baptism, and through the instillation of His Ghost. This is for as it was written: "He who has been born out of God he will no longer commit sins, neither the cunning one will touch him" (1 Jn. 5: 18), for he has been born out of God, as it is written in the Gospel: "If you do not get born anew, you won't be able to enter the Kingdom of Heavens" (Mt. 18: 3); and again: "Make yourself as the recently born babies, desiring for the spiritual and non-cunning milk, in order you to grown up on it" (1 Pt. 2: 2).

4. But what is the thing of the child? If the child gets hit, he will cry, and he will rejoice is somebody rejoices together with him. If the child is rebuked, he doesn't get angry, and if he is praised, he doesn't get proud. If some other child is honored more than he is, he won't envy. If his things are taken away, he won't get disturbed. If somebody take away his inheritance, he won't know that. He doesn't go in the court of justice with anybody. He doesn't hate anyone. If he is poor, he won't get sad. If he is rich, he won't get haughty. If he sees a woman, he won't lust for her. He is not mastered by pleasure and by worry. He doesn't judge anyone, he doesn't master upon anyone, he doesn't gossip about anyone, he doesn't aspire to what he doesn't know, he doesn't laugh at the countenance of his neighbor, he doesn't have enmity on anyone, he doesn't pretend, he doesn't search for the glory of this world, he doesn't try to gather richness, he doesn't search for the glory of this world, he doesn't love the money, he is not daring, he doesn't strife, he doesn't teach passionately, and he doesn't take care of somebody. If he is undressed, he doesn't get sad, he doesn't keep his will, and he doesn't fear the famine neither the cunning ones nor the wild beats or the war. If a persecution has started, he won't be troubled. So is him whom our Master Jesus told about: "If you do not turn back and if you are not like these children, you won't enter the Kingdom of God" (Mt. 18: 4).

5. But when the child grows up a little and the evilness starts inhabiting him, the Apostle condemns him by saying: "In order us to no longer be children carried away by the toy of the waves and carried away by any wave or the teaching through the deceit form the people "through their craftsmanship towards

the plotting of the straying. Bu by retaining the truth, us to increase in our love for Him in everything" (Eph. 4: 14-15). And again: "I have nourished you with milk like on some children, and not with hard food for you haven't been able to eat that yet" (1 Cor. 3: 2)[107]. And he says again: "As long as the inheritor still is a child, he doesn't differ in anything from the servant, thought he is master over all the things, but he is under administrators and under okimonos until the time decided by his father. Likewise, when we were children, we have been enslaved to the natural elements of the world" (Gal. 4: 1-3). And again: "Run away from the youngish lusts" (2 Tim. 2: 3). So, by teaching us to leave the childhood, he said: "Brothers, do not be childish in your mind, but be children in evilness, but be consummate in your mind" (1 Cor. 14: 20). So, which is the thing of these children if not that said by Apostle Paul: "So, by rejecting all the evilness and of the craftsmanship and all the envy and all the gossips, like some recently born children" (1 Pt. 2: 1-2). Do you understand, brother, what does it mean the word told us by our Master Jesus: "Verily, verily, I am telling you: if you do not turn yourselves back and if you do not become like these little children, you won't enter the Kingdom of Heavens". This word if fearsome. This is for Lord Jesus said: Verily, verily I am telling you". And "Amen" is Himself. That's why the Apostle said: "For there is no other greater than Him, He swore on Himself, or He said: "Blessing, I will bless you" (Hebr. 6: 13-14)[108].

6. Let's understand the word from above exactly. Let's take care of this word, namely, all the time and with fear and

[107] Christ asks us for all the mentioned qualities for allowing us to enter the Kingdom of Heavens. And let's gain these by conscience and by striving for them. He asks us "to become like little children are", so that us to become again like they are, after we have got far from their qualities because of the life's temptations. We must become again like the little children are, but by conscious fight against the world's cunningness and by bringing to the childhood the awareness about the goods had by children as simple gifts. Through conscience and through a weak will, there are actualized the sinful potentialities of the man. Bu through conscience and through an increased knowledge and through a strengthened will are defeated the sins as actualizations of those sinful potentialities. But this will it is strengthened by Christ and by knowing Christ.

[108] The word of Jesus which He askes us through for us to become like the little children must feel us up with fear. And that fear must be a force of us to fulfill it. This is because by saying "Amen", Jesus told us that this is the truth. And the truth is Himself. Be convinced about the need for what I am asking you for, for the truth of this fact is founded on Me ad Truth by excellence. By not respecting what I am telling you, you do not respect Me.

with tremble, let's take heed when the enemy wounds us with some arrow through our neighbor, or when somebody hit sus and condemns us or gossips us, or when our neighbor rebukes us to obey him, or when we are troubled by an unclean mind that wants to wake us within us the evil memory of the deeds don to us by our neighbor, wanting to defile our soul by anger and reproach[109]. If something of those comes closer to our soul, let's strive to remember the word of our Master told us under oath: "Verily, verily I am telling you, if you do not turn yourself and if you are not like the little children, you won't enter the Kingdom of Heavens". Who won't be afraid after hearing this word? Or who, by fearing to end in Gehenna, he won't cast away from his heart the whole hatred lest himself will be thrown off the Kingdom[110]? A harsh word was told to us by our Master back then, saying: "If you do not turn yourself back and be like children you won't enter the Kingdom". This is a hard word to them who cherish their will and to them who love the world and they haven't known the power of the Holy Ghost that, if the Holy Ghost comes to them He will made them forget about the whole evilness and He will teach them the things of Jesus: instead of anger, the gentleness; instead of enmity, the peace; instead of love for rebuking, the humble cogitation; instead of hatred, the love; instead of non-lenience, the long-patience[111]. This is for these ones are those who have been found worthy to be born anew.

7. Let's strive therefore to cut off our heart all the evil things mentioned by the Holy Apostle. Let's leave those in order us to reach the measures of the child. This is for they who have reached these measures they took care of cutting these evils off

[109] The hatred, the anger, the thought, and the evil word about our neighbor darken our soul because of stopping our souls form truly knowing our neighbor's mystery, namely that what is wonderful within him from God the Maker, and we no longer know ourselves either in that what we can do for our spiritual growth in order us to advance towards God together with our neighbor.

[110] The salvation is constantly being made dependent on the perspective of the hell, and entering the Kingdom of Heavens is being made dependent on the love for our neighbor. Hating and despising our neighbor lead one to the sad loneliness that will eternal be live in hell. And the joy of the communion form the Kingdom of Heavens is being prepared by the striving for loving the people during the earthly life.

[111] The Ghost of Christ received at Baptism, it gives power to the man to leave any egotism and to be towards people as Christ was, for He made Himself man, He sacrificed Himself for people, and He remains man forever out of His love for people. This is the new man born out of Christ at Baptism.

their souls, for they have reached Christ's holy and great age and consummation[112]. This is for He gave them a great power by breathing into their face and saying: "Take Holy Ghost" (Jn. 20: 21). But then, when He showed Himself to them at the sea of Galilee, He asked them: "Do you have something to eat?" (Lk. 24: 41), He reminded them that He had made them children through the breath of the Ghost, though they were not children according to the body. And it was also written: "Behold I and the children given Me by God". "So, as the children were made partakers to the body and to the blood, in a close manner He too shared these ones, in order to be tore down through death on him who has the mastery of the death, namely the devil, and to deliver those" (Isa. 8: 18; Hebr. 2: 14-15). What blood and body did He shared in a close manner, if not of those who left the whole evilness and who reached the measure of the holy childhood? And these ones, at their turn, they became consummate[113] according to the Apostle's word: "Until all of us will reach at the unity of the faith into the Son of God, and at the consummate man, and at the measure of the fullness of the age of Christ"[114] (Eph. 4: 13). And again: "Commit the growth of the body towards building it into love" (*Ibid* 16).

To some people like these wrote Apostle John, saying: "I am writing you, my children, for you have known Him Who is from the beginning; I am writing you, you the young ones, for

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[112] Let's grow up in humbleness, let's grow up in not reckon g ourselves as being important, and let's grow us in cherishing and serving our neighbor. Let's grow up towards the man whom the Son of God descended to. We reach the great age of the consummation by leaving the claim for glory and by gaining the humbleness and the non-pretentiousness of the child. By tending towards the state of the child we actually tend towards the consummation of Christ. This is for the Son of God didn't make Himself a proud man desiring for the worldly glories, but He made Himself a humble man and full of appreciation for all the people. By giving birth through the breath of His Ghost to His apostles as new men, He made them as children but also as consummate. And it happened so to all of those born anew through baptism. We become consummate as He is by being us made like the children are. But we grow up into the consummation of the child's cleanness, while Christ is that consummation which there is no longer growth in. He is Alpha and Omega. He is always the center of the new mankind and He is the consummation which the mankind must reach at, without growing old and without weakening in power.

[113] The Sn of God shared the body and the blood of the Virgin who was clean like a child, so that later on the other people too, united with Him by faith, to receive His body and blood clean like those of a child.

[114] Christ like man, He has the cleanness of the child and the fulness of the spiritual age of the consummation. Towards this age of the man's spiritual fullness we too must tend to, we who have been born out of His cleanness as spiritual children.

you have defeated the cunning one" (1 Jn. 2: 12-13). Have you noticed that they who had made themselves children regarding their evilness, they became fighters against the enemy[115]? Have you noticed that they who are emptied of that one's weapons, which are the weapons of the evilness, they became parents and they reached the measures of the consummation in order to be entrusted with the unveiling and with the mysteries, until they will reach the wisdom, the unity, the kindness, the gentleness, and the cleanness? This is for these traits belong to the gentleness and these people are they who have received Christ, by extolling Him within their bodies.

8. Let's therefore fight, my beloved brother, in the great famine from on earth, let's do not allow ourselves to become discouraged in any regards, but let's ceaselessly ask for the kindness of God in order Him not to let us to live in the straying the enemy and of the envious, who mercilessly causes us the evil things and who shamelessly persists in telling me that if I do not obey him today I will surely obey him tomorrow. But let's not renounce until we still can pray God perseveringly, as David says: "Look at me, hear me Lord, Mu God, enlighten my eyes lest I will fall asleep towards death, lest my enemy will say: "I strengthened myself upon him". This is because they who trouble me, they will rejoice if I budge" (Ps. 12: 4-5[116]). So, if they have taken us into mastery, let's shout out, saying: "God, who will liken you? Do not be silent, neither be tame, God. Because lo, your enemies got angry and they who hate you have raised their head. Against Your people they have been plotting cunningly, saying: "Let's no longer allow his name to be called in Israel" (Ps. 82: 1-4[117]). And after advancing through the Holy

[115] Behold the mode of uniting the state of child with the state of adult: one must make himself or he must be a child, or small in his evilness, in order him to be able to be great in the war he wages against the enemy. So, somebody can be both, spiritually.

[116] In KLJB we have: Ps. 13: 3-4: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; // Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved."; in ROB we have? Ps. 12: 4-5: "Look, hear me Lord, my God, enlighten my eyes let I will fall asleep into death, // Lest my enemy will say: "I have strengthened myself upon him". They who trouble me will rejoice if I wobble." (E. l. t.'s n.)

[117] In KJB we have: Ps. 83: 1-4: "KEEP not thou silence, O God: hold not thy peace, and be not still, O God. // For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. // They have taken crafty counsel against thy people, and consulted against thy hidden ones. // They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."; in ROB we have" Ps. 82: 1-4: "God, who

Ghost he said: "My God, put them as a wheel, as a reed under the wind. Fill their faces with reproach and they will know that Yourself are Lord" (*Ibid* 14, 17[118]). Behold hos, they who strengthen their heart through faith against the enemies, before fighting their enemies they strengthened themselves on the holy stone that is Christ (1 Cor. 10: 4), by saying within their hearts: "They surrounded me like the bees on the honeycomb and they were quenched as a fire in thorns, and in the name of the Lord I defeated them" (Ps. 117: 12[119]).

9. And if we seem them who are surrounding us through their cunningness, that is the indifference (laziness), either by attracting our soul towards pleasure, or staring us with anger against our neighbor when he does something wrong, either by burdening our eyes towards looking at the bodies, or by wanting to descend to taste the pleasure of the bodies, or by presenting another's word as poison, or by hitting another's word, either by making us to make differences among brothers, by saying: "This one if good while that one is bad", if all of these are surrounding us let's not get discouraged, but let's rather shout out with the strength of our heart as David did, saying: "Lord, the defender of my life, if there is being prepared a war against me, my heart won't fear. If war will be stirred up against me, I hope in Him. I will ask the Lord for one thing, I will ask Him for this: I to live in the house of the Lord for all the days of my life, in order I to see the beauty of the Lord and to visit His holy dwelling place. For He covered me. And lo now, He has raised my head against my enemies" (Ps. 26: 1-6[120]). These things belong to them who have

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will liken You? Do not be silent, neither appease Yourself, God! // Because lo, Your enemies got furious and they who hate You raised their head. // Against you people they worked cunningly and they held counsel against Your saints. // They said: "Come to destroy them from among nations so that no longer to be remembered the name of Israel"." (E. l. t's. n.)

[118] In KJB we have: Ps. 83: 15, 18: "So persecute them with thy tempest, and make them afraid with thy storm. // That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."; in ROB we have" Ps. 82: 14, 17: "So You to banish them, into Your blizzard and int your wrath. // Ands they to know that Your name if the Lord. You alone are the Highest all over the earth." (E. l. t.'s n.)

[119] In KJB we have: Ps. 118: 12: "They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them."; in ROB we have: Ps. 117: 12: "They surrounded me like the bees on the honeycomb, but they quenched as the fire of thorns and in the name of the Lord I defeated them." (E. l. t.'s n.)

[120] In KJB we have: Ps. 27: 1-4: "THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? // When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. // Though an host should encamp against me, my heart shall not fear: though war should rise against me, in

wakened up their mind from dead ones, who are called by the Lord as night, saying: "Your do not belong to the night, neither to the darkness" (1 Thes. 5: 6)[121]. And by rebuking them who neglect themselves, he said: "They who sleep, they sleep during the night; and they who get drunk, they get drunk at night" (*Ibid* 7)[122]. And again: "The day of the Lord comes like a thief and they won't escape him" (*Ibid* 2-3), for it comes at night. But them who have wakened up their mind form passions, he told them: "Let's put on the breastplate of the faith and let's take the hope as a helmet of the salvation" (*Ibid* 8).

(Incomplete translation; until here have been translated the first 201 pages of Priest Professor PhD Academician Dumitru, *The Romanian Philokalia, volume XII*, Bucharest: Harisma, 1991; by the will of and with the help from God, we will upload the complete translation in around 10 day)

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this will I be confident. // One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."; in ROB we have: Ps. 26: 1-8: "The Lord is my illumination and my salvation; whom will I fear of? // The Lord is the defender of my life; who will I be frightened by? // When will come close they who hurt me, in order they to eat my body; // They who trouble me and my enemies, those ones weakened and fell. // If army was organized against me, my fear wouldn't get scared; // If war was waged against me, I would hope in Him. // I asked the Lord for one thing, I will search for that thing: I to inhabit the house of the Lord for all the days of my life, // In order I to see the beauty of the Lord and I to visit His dwelling place." (E. l. t.'s n.)

[121] The death is the night which I am wared of, and therefore it torments me. Knowing the love of God shown within Christ, it is luminous light, it is the day, it is the satisfying meaning of my life. This daylight has removed the surrounding night. But this death is not only one with the darkness, but it is also one with him who sinks into it. This is because, that one unites himself with the darkness and with the death, and somehow unconsciously, to such an extent that himself become the death and the darkness. On the other hand, between sleep and drunkenness and night, there is some identity with the death. The night makes us sleeping and it urged us to drunkenness; and these two makes us desiring for the night even more. The sleep too is darkness and spiritual death, and the sleep increases these two; the drunkenness is likewise. But the spiritual sleep isn't a total unconsciousness too, but it is a tormented nightmare, or a string of nightmares. The drunkenness is likewise. In sleep and in drunkenness we crook and we make meaningless the whole reality. So will be the hell.

[122] Thew sleep and the drunkenness aren't one with the night and with the death, as some worsts of nightmares which darken and crook the reality, but they are one with the passions. This is because of the passions making you rush upon the momentary pleasures, and so to lose the perspective of the long life or the endless joy.